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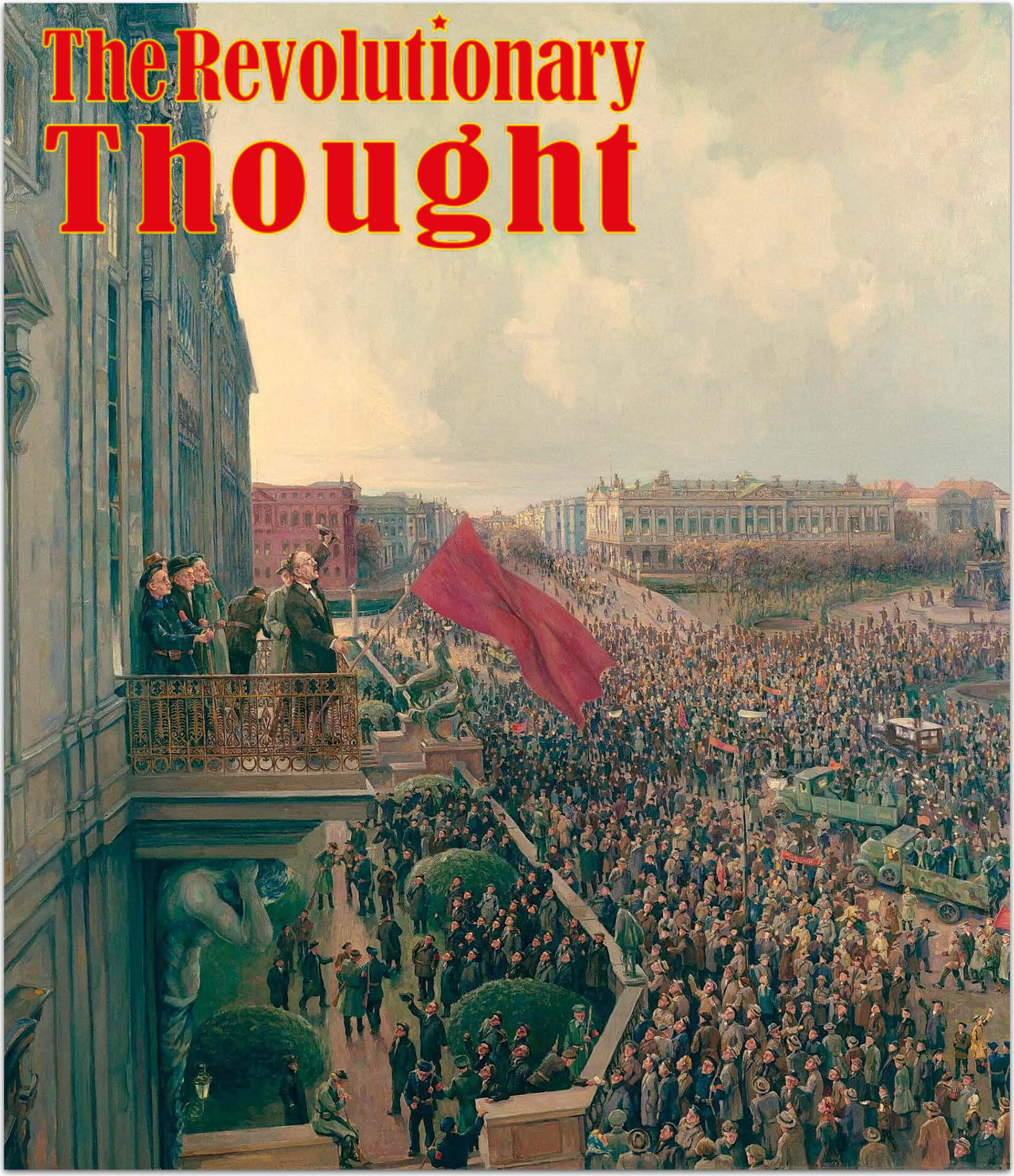
The Revolutionary Thought



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picture on front page:

Karl Liebknecht proclaim,
the free socialist Republic of Germany, Berlin 9th of November 1918

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Political, socio - economic feuilleton

'The economic failures of capitalist liberal theories'

There is a view and trend widely spread by the media of a liberal and therefore majority source, that the economy of capitalism, the economy of the so - called *'free market'* is the best that can be and is a self - correcting system subject to some universal market laws and is presented as something most effective and most desirable in every economic model of the state.

All liberal economics textbooks that talk about market forces do not really explain to the reader what they are, and this is a cunning and deliberate sophistry. Economists of the liberal wing consider many things to be *'market forces'*. They can be summarized as: Supply and demand, economic interests, individual consumer preferences, competition, scarcity of resources, and so on.

Let's start by debunking the basic myth of liberal economics which blindly believes in the so -

called *'invisible hand of the market' which is controlled by the alleged law of 'supply and demand'*.

'The law of supply and demand predicts that if the supply of goods or services outstrips demand, prices will fall.
If demand exceeds supply, prices will rise.

In a free market, the equilibrium price is the price at which the supply exactly matches the demand'

So, the universal law that governs the economy called by liberals *'free market'*, i.e. supply and demand mapped so simply by a simple graph, turns out that it may not work at all and be just an invention that was covered to defend the validity of the liberal economy of capital.

It turns out that this is not a universal law that always works and there are situations that contradict the law of demand, and liberals have found a useful excuse to explain this in order to defend their economy based on the exploitation of man and moreover, they call it a kind of paradoxes *or 'the phenomenon of inelastic demand'*. It occurs, for example, when the rising price of a given good is accompanied by an increase in demand and in the opposite situation, when the fall in price is accompanied by a significant decrease in the quantity of demand.

The law of supply and demand predicts that if the supply of goods or services exceeds demand, prices will fall. If demand exceeds supply, prices will rise. In a free market, the equilibrium price is the price at which supply exactly matches demand. However, in conditions of spontaneous market operation where there is no price control, the equilibrium price is not the price at which supply, i.e. the amount of goods produced by the capitalist economy, will always match demand, i.e. the demand for them. The capitalist economy never produces exactly as much as needed. The proof of this is either a crisis of shortages or overproduction.

So, the assumption that as a result of the automatic operation of the law of supply and demand, the price will balance out is made up nonsense. In order for the price to be an equilibrium price and to correspond to supply and demand, a rational and based on planning and economic analysis intervention of mechanisms controlled by man is necessary, as is the case in the socialist system. The market itself will never regulate the price to such an extent that it is both beneficial for the customer (buyer and consumer) and beneficial for the producer - seller. This results from the divergence of interests of these two social groups. The capitalist - producer will always strive for the highest possible price for themselves and the consumer for the lowest possible. In the event that the capitalist does not obtain an appropriately high price that satisfies them and covers the costs of production and ensures profit, the capitalist will stop producing and no market mechanism will replace this. A shortage crisis will occur. In the event that the price is too high, the consumer will not buy the product (goods) and another overproduction crisis will occur.

As reality shows, demand and supply only affect the deviations of market prices of goods from the value of goods, but do not constitute the basis of market prices of goods in the most general sense, does not create any equilibrium price

Demand itself is not responsible for creating profits, it is rather the realization of the surplus value

created by the employee, originating solely from work. Therefore, weakening the production of surplus value will therefore have a huge impact on generating profits. Demand is necessary to achieve profits, but it is not their source. So, in the capitalist system, it is not the real social needs that decide about economic activity and the production of goods to satisfy human needs, but the need for profit and the decision to produce what this profit will bring in a situation, even if there is no social need for it, subordinated to this. This is the opposite of a rational planned socialist economy. In a liberal economy, the need to produce this or that specific good is generated not by an imaginary market and its laws, as liberal capitalists try to convince us, but a situation created as a result of the action of the human factor, and with it there is, on the one hand, the capitalist's desire for profit and, on the other, the demand for a given good or commodity that will bring this profit.

So, the imaginary vision of working of the laws of supply and demand and the invisible hand of the market does not exist in reality. In the fact, the phenomena of supply and demand it is not a universal law acting like an independent element and controlling the market as liberal economists try to convince us, but indicators created by relative actions on this market. Indicators that are the effect of the action of non - elemental laws but the human factor and related interactions in the sphere of production and exchange of goods.

Therefore, it is not the laws of supply and demand that operate on the market, but the social human decisions of those who own the means of production and those who direct the production and distribution of production and its effects in the form of goods or services. It is the human factor and human decisions that decide how many goods there will be, and therefore it does not matter what the demand for given goods will be, and not the invisible operation of the law of demand. Similarly, demand does not affect supply when the capitalist does not produce a given good or service to satisfy this demand in a situation where the production of a given good or service will be unprofitable for him and will not bring profit. Demand will remain unsatisfied.

Very often in the capitalist economy we are dealing with such a situation that denies the operation of the law of supply and demand, so when the production of this or that good, the implementation of this or that service, if it is not profitable from the economic point of view of bringing profit to the capitalist, it will not be implemented. In this sense, in the market of goods and services in the capitalist system there is a shortage of such services and goods that, even if very desirable for society, will not be realized because they will not bring profit to the capitalist and he himself will not undertake to realize them.

Very often in the capitalist economy we are dealing with such a situation that contradicts the operation of the law of supply and demand, i.e. when the production of this or that product, the provision of this or that service, if it is not profitable from the economic point of view of bringing profit to the capitalist, it will not be provided. In this sense, on the market of goods and services in the capitalist system, there is a shortage of such services and goods that even very desirable for a person socially will not be provided, because they will not bring profit to the capitalist and he himself will not undertake their implementation.

An example of the fact that the law of supply and demand in a capitalist economy is an illusion is the huge waste of goods. In farmers' protests, milk is poured down the drain and tons of fruit and

vegetables and grain are thrown away and burned just because the capitalist price system imposed by the so - called *'free market'* does not give such a price for those products for which there is always demand, which would guarantee a profit.

Another example is apartments built for those who have money and not for the needy who create a huge demand. Poor people starve next to restaurants and shops where tons of food are thrown away because no one bought it. Modern clinics and hospitals do not treat patients from ordinary working class but from rich classes, it is because the prices of their services are too high for average people. Thousands of luxury homes and flats stand empty next to homeless people sleeping on the streets, it is because these accommodations were built not to meet the demand, which is huge, but for the purpose of profit through either speculation or capital investment and, to be honest it does not matter that no one lives there. These flats and homes could stay empty and nobody care about until are the subject of market speculation for profit. These are all contradictions of the capitalist system, which is anti - human and is not created to meet human needs but exists to create profits for selected elites.

As we are talking about the agricultural sector in examples of the senseless and irrational operation of the 'invisible hand of the market' with its all - powerful law of supply and demand, it is worth citing one more example of how this mechanism causes chaos, market disorganization and, instead of benefits, losses for both producers and consumers.

In 2023, the number one topic in the Polish media was the so - called *'grain issue'*. It was about the flooding of the Polish market by Ukrainian grain. The most comical thing about this situation was the fact that supporters of the free - market economy were most outraged by this mechanism, despite the fact that this process is a perfect example of how the 'invisible hand of the market' works!

Without state intervention, as liberal ideologies want and polish ruling classes listen to, a cheaper product on the Polish grain market has replaced a more expensive one. The quality of the product or the well - being of the people producing it is in last place, if it is taken into account by free marketers at all. The quality of Ukrainian grain imported in huge wholesale quantities by a number of Polish companies did not meet even the minimum quality, sanitary or safety standards for human consumption without health risk. As it later turned out during the investigation provoked by the interventions of Polish farmers, there was no basis to recognize thousands of tons of grain as food products intended for human consumption, because no services or institutions carried out inspections.

The state, in accordance with the liberal principle, did not interfere in the liberal freedom of the economy. From beyond the eastern border of Poland, as part of the pro - Ukrainian psychedelic disease of helping everyone who could and as much as possible regardless of the cost, thousands of tons of so - called *'technical grain'*, i.e. agricultural products, were imported, which were classified as grains but their quality was catastrophic. Grain moldy and contaminated with vermin and chemicals and transported in open railway wagons, which were not intended for this purpose and caused further spoilage of this grain, was bought very cheaply by various business companies to large processing companies and Ukrainian grain - like waste, because that is how it should be called, was processed into flour, pasta, bread and other food products. No one consider of think

health effect on Polish consumers, that the liberal free market system in its genius proclaimed by liberals has served up... In the end, many grain purchasing companies refused to purchase Polish grain because their warehouses were full of Ukrainian grain of catastrophic quality bought much cheaper or offered outrageous prices below the cost of production driving Polish farmers into bankruptcy. And all this during the summer harvest when Polish farmers had to put the grain collected from the fields somewhere.

In a centrally planned economy using universities, planning tools and the right specialists, such a situation would not have the right to happen, but after all, everywhere in capitalism we are being fed a lie about how evil central planning is.

This simple example shows the whole disgusting cynicism of liberal ruling classes in Poland. On the one hand, they proclaim slogans about *'liberating the economy from the clutches of the state'* or that *'the state cannot influence the economy in any way'*. But when the invisible hand of the market begins to act exactly as it should, they shout defiantly that the state does nothing and should act. Do these liberal idiots have some kind of split personality or are they deliberately pursuing cynical politics?

This issue show how is the Polish market so weakly resistant to, let's call it, *'external intervention'*? Why is the product of a Polish farmer incomparably more expensive than its Ukrainian counterpart? And finally, why is the Polish food market not self - sufficient like countries like DPRK or Belarus?

We can be satisfied with such a simple answer that it is due to geographical conditions or climate change, and nothing can be done about it. However, this is not enough.

Let's look at such a parameter as the average size of a farm in Ukraine and Poland. Ukraine has 20.3 million hectares of agricultural land. This large area is developed by 47,523 agricultural production companies. Using simple mathematics, we can calculate that the average size of a farm in Ukraine is 427.16 hectares. While the average size of a farm in Poland is only 11.32 hectares.

A Polish farm is on average 37.7 times smaller than a Ukrainian enterprise! Just as a small factory with one machine is no competition for an industrial plant with thousands of machines, Polish agriculture is currently no competition for Ukraine, but only an adjunct.

From the above example, one obvious conclusion flows for all those who think soberly and according to the principles of common sense and logic. The almighty system of the capitalist free market does not operate in the interests of consumers but in the interests of capitalist profit. And it is not interested in the health of the consumer or the welfare and care of the interests of its own domestic agricultural producers. In the socialist system, the creation of large state farms is promoted, which will be competitive in the world and will implement the main assumption of the centrally controlled economy, which is the self - sufficiency of the economy. This conclusion does not only apply to agriculture, but to all branches of industry or services.

In societies with a capitalist economy, so - called supply and demand are manipulated by those forces that have access to and operate on the market, rather than regulated by the infallible and

perfect 'invisible hand of the market' as the capitalist turmoil tries to present it. This is done in order to increase their profits, not in order to satisfy the demand for specific goods and commodities, however much it may be needed. If there is no profit, there will be no production.

The supply of basic goods is often blocked in order to raise prices. Artificial demand, i.e. demand is created in order to increase sales these products, which are brings sure profits not to fulfill human needs.

So, the vision of the alleged law of supply and demand that is infallible and controls the market is only a invented fairy tale by liberal capitalists who deliberately invented this theory of independence works of law of the to secure themselves and explain to the exploited the right to exploit.

Is then the law or rather the phenomenon of *'supply and demand'* just an invention in economics in general? Does it exist in a socialist economy based on planning?

Demand and supply in the socialist economy are categories closely related to man and his needs and possibilities in the economic sphere, they are categories of planning at the social level and not only economic, and they do not direct the economy as in the case of liberal economy as a independent factor, but it is the human factor that directs it. It is social factor plays decisive role not an imagined strict economical law.

In the socialist economy, the market mechanism in its anarchy is replaced by planned action and it is the plan that determines a new mechanism, much more efficient, which can be called a market which is however managed not by the elemental forces of the laws of supply and demand but by rational actions that originate the effective demand of consumers, adjusting it to the supply possible in a given period of time, taking into account all indicators, not only economic but also and perhaps above all social. This socialist state, based on value understood as social production costs, will determine the prices of consumer goods.

As the outstanding Polish economist Edward Lipinski wrote in his works on the political economy of socialism: In capitalism, the demand and supply mechanism governs the *'gravity of market prices towards value'* and *' ... the task of the socialist economy is to plan production in such a way that, within the limits of the existing wage fund, the production of consumer goods just meets the effective demand, estimated on the basis of appropriate consumption statistics in'*. In another place he argues that: *'... the purpose of production in the socialist economy is the direct satisfaction of social needs, and in the capitalist economy the profit of the capitalist'*.

Lipinski writes that the dynamic nature of the socialist economy contradicts the concept of the *'dictatorship of the consumer'*. At a certain stage of development, the capitalist system becomes a brake on the further development of productive forces, and only an economy based on the social ownership of the means and tools of work will enable unfettered technical and economic progress. The implementation of progress will be in the hands of the state, which creates a plan based on a specific proportion of the division of productive forces between the consumer sector and the investment sector.

Marxist criticism has already pointed out many times that the non historical, subjectivist, formalist attitude taken by representatives of bourgeois trends has nothing in common with science in economics.

It leads to replacing real socio - economic analysis, analysis of relations between people, class relations - with contentless models, formulas and graphs, the objective meaning of which consists in blurring the parasitic essence of the capitalist system, denying the superiority of the socialist economy over the capitalist one, blurring the paths of struggle for the development of productive forces and hindering the growth of prosperity of the working masses.

At the same time, as usual, in addition to works and lectures whose authors openly rejected Marxism, there are such trends in world economic science that, even if they acknowledge this or that part of Marxist political economy, they actually reject its essence. Thus, for example, attempts were made to show that bourgeois political economy, although it loses its significance under socialism, is quite useful for studying the capitalist economy. Others, on the contrary, propagated the absurd thesis that it is precisely in a planned economy that the methods of bourgeois economics acquire their full significance, and that, because of the anarchic nature of capitalism, they cannot find application there (studies of 'elasticity of demand', etc.). Such daredevil concepts were supposed to serve some economists as a means of entrenching themselves in new positions when the old ones were already clearly untenable. Bourgeois political economy, as we know, likes to dress itself up in the feathers of '*apoliticality*'. The slogan of 'pure science' was also a favourite motif of bourgeois economists. Behind this banner, however, there was a very clear and precisely defined political stance aimed at demonstrating that the liberal capitalist economy is better than the socialist planned economy, while it is exactly the other way around.

While under capitalism the role of the economist is limited at best (if he is an honest researcher who uses truly scientific methods) to observing and analyzing certain manifestations of the operation of natural laws, under the conditions of the socialist system scientific research in the field of economic sciences directly serves the planned management of economic life. The planned nature of the socialist economy, in which economic laws operate in an increasingly complete manner as laws that are known and consciously applied, elevates economic sciences to the honorable and at the same time responsible role of a factor actively influencing reality, to the role of a serious factor in the process of creating prosperity for all, and not for the selected elites who own capital and the means of production.

Further lies that the liberal capitalist economy creates in its false media propaganda of success is the myth that a private enterprise is somehow better than a state or cooperative enterprise and can be, as liberals claim, more efficient, that it produces more and better serves the general development of the economy. This is the theory of the liberal capitalist economic system.

According to this, countries of the former socialist system, such as Poland, after the fall of the socialist system as a result of the counter - revolution financed and controlled by American hands in 1989, sold their economic potential and national wealth for pennies because, according to the ideology that post - socialist capitalism brought there, state property is a burden and a barrier to economic development and must end up in private hands, and therefore even if the wealth of the economy developed by the hands of generations ends up for a penny or for free, we will all benefit from it as a society and the changed liberal economy will give us tangible benefits and effects.

This dogma is connected with another dogma called: *Laissez - faire*. It says that the state should not interfere in the economy and thus should not play the role of an investor because it will certainly do it badly. This is connected with the first dogma in that both of them contain the thesis that anything connected with the economy at the level of the state in its interference or participation is bad and will not bring benefits to economic development.

The absurdity of this dogma shows that in this idea the state does not have to invest in anything because if it was necessary in investing, the private sector would have invested in it more effectively and better a long time ago. This naive belief brings a practical conclusion, if this is so, let's not interfere with what politicians do with our money because for our good and economic development they do not have to reinvest this money from subsidies and therefore we pay taxes and do not demand anything from them because they are not responsible for economic development but private business. So, the state should not take any economic actions and allow capitalists in the private sector to do everything, wait for their initiative and effects. therefore, in this system of action the state if it has to intervene it is for such a purpose that private contractors earn the best at the expense of the state budget.

Life and reality show that giving the private sector all rights and opportunities in the economic sphere and limiting the power and control of the state results in tragic results. It results in corruption, theft, nepotism, or selfish prioritization of individual interests over the social interest, which causes harm and misfortune to people.

A practical example of how *Laissez - faire* has made it possible to rob the state budget is the example of a certain large hospital in the south of the UK, where, in accordance with 'miraculous' plans and instructions flowing from the top, i.e. from the central NHS board, the door was opened for the so - called *'quiet privatization'* of services previously performed and paid for by employees employed by the NHS in this hospital. In liberal economics, this is called outsourcing and is a kind of recipe for improving the economic indicators of inefficient state - owned enterprises and institutions.

Here, in the hospital department that deals with cleaning and maintaining cleanliness, more and more employees from an external outsourcing company, i.e. a temporary employment agency, began to appear. This was particularly noticeable on days such as Saturday or Sunday and during holiday periods, which gave a higher hourly rate for work. For example, on weekdays when there was a lot of work, the agency sent few of its employees and on days off like Saturday or Sunday there were too many of them, not necessary overstuffing. As long as the agency made money as the first priority. So, the introduction of this agency to work on all days that could be overtime days for employees employed by the parent hospital and the withdrawal of money from the hospital finances that come from public funds into the pocket of the owner of the temporary employment agency company, who turned out to be ... the wife of the general manager of the cleaning department.

And the quality of services? Has it improved?

Quite the opposite. The employee of the external temporary job agency did not attach himself to the place, did not committed to do job well, did not paid attention to the duties to perform them as best as they could. The permanent staff from NHS maybe not perfectly, but better performed their job and duties and thus work from outside agency was ineffective, expensive and very often unnecessary duplicating the work that could be done by ordinary staff. Here we see not only an

example of reprehensible nepotism and corruption legally allowed by the so - called capitalist *'free market'* but also a lie created by the theory of Laissez - faire, the myth that private is better. A lie that covers up the real reasons which are greedy lust for profit and a jump on the state budget of the NHS as it is in this case. How does look NHS in UK at the moment under years of privatization and as a result of progressive liberalization according to the anarchy of the free market?

'NHS trusts are considering axing frontline services
amid warnings the health service is 'maxed out' on what it can afford.

NHS England said in March that the health service in England
is facing a £6.6bn financial shortfall and 'fundamental reset of the financial regime'
was required to balance the books.

Details have now begun to emerge of how different trusts across England
are dealing with their overspend.

The new chief executive of NHS England, Sir Jim Mackey,
described the 'shock and worry' of discovering that 'undeveloped' plans for the NHS in England
projected a multi - billion deficit for this year.

All of this comes despite the Labour government increasing funding by £22bn over two years,
although a large amount of this was used to pay for pay rises.

Mackey also expressed concerns over staff being 'desensitised'
to poor care - such as elderly people facing long waits on trolleys in A&E departments.

He added: 'Ten years ago, we would have never accepted old ladies
being on corridors next to an (emergency) department for hours on end,
and they have become normal in the NHS.

'We've got to get ourselves out of that, and everybody wants to get out of it'.

Reining in the budget will likely be one of the last things NHS England does,
after the government announced the body would be scrapped
and incorporated into the Department for Health and Social Care.

The move was designed to give the government
more political control over the NHS while cutting 9,000 jobs'

(Source: Yahoo! News 10th of May 2025)

Yet another myth about alleged better innovation and a higher level of technical culture and a higher level of modernity that the capitalist economic system gives to all people so that they can live better:

'More than 300,000 homes are at risk of losing their hot water and heating when their electricity meters are switched off on 30 June, the industry has said.

Energy companies have admitted that replacement rates mean it is likely that thousands of Radio Teleswitching System (RTS) meters will still be awaiting an upgrade before the technology is switched off.

The RTS system used by older electricity meters to control heating and hot water - uses a longwave radio frequency to switch between peak and off - peak rates.

However, the technology is be - coming obsolete and energy companies have a deadline to change their customers' meters by 30 June.

A spokesman for Energy UK, which represents energy firms, said that at the end of March, 480,000 house - holds remained on an RTS meter and more than 1,000 were being replaced each day.

Campaigners said this implies that more than 300,000 house - holds could be left with a meter which does not work from 1 July.

Ned Hammond, Energy UK's deputy director for customers, said the rate of replacement is rising but it would be 'very difficult' to get to every meter in time.

The risks associated with not having a functioning meter include a lack of hot water.'

(Source: *'Thousands could lose water in meter switch - off'*. The *'i newspaper'*1st of May 2025)

Besides, wherever you look, wherever liberal cretinism in the sense of economic laws that do not operate on the basis of creating profit for the private pocket takes part in economic or social policy, you can see complete collapse and chaos in all areas of social and economic life in the UK.

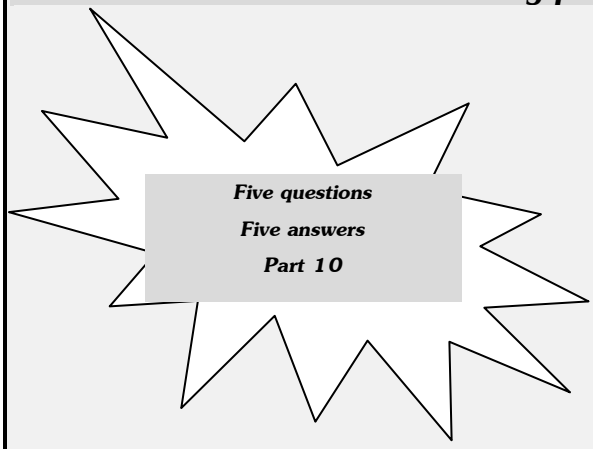
The several myths about the operation of the liberal economy selected and presented here do not exhaust the issue. There are many more of them and showing all the lies and stories of liberal economists who only serve to defend the interests of exploiting capitalists would require writing an entire book or several.

Therefore, the next time we hear or see fairy tales spread by the mass media about the greatness and infallibility of liberal economics serving for of all people through the free market and the eternal laws operating on it, let us know the truth that only a planned and socialist economy can ensure not only material well - being but also the happiness of all people, because it serves to satisfy the needs of man and not to profit from the exploitation of man by man.

Comrade 'Kim'

News from the IRCP party life

'... members of the IRCP party carry out specific party tasks resulting from the revolutionary struggle ...'



(An Interview with Comrade 'Kim' General Secretary,
from Secretariat of the Central Revolutionary Committee of the IRCP)

Question 1. What does IRCP think about the UK housing sector in its current form and situation?

Answer: This is an unmitigated disaster and a disgrace to the UK liberal political system. And also, one of the basic tools of capitalist turbo exploitation in the UK. In the UK there is an overload of various agencies and institutions dealing with the sale, letting and speculation on the property market. Various lettings agencies make capital and money on mediating in the sale and letting of houses from their owners, who create a rich class of landlords. This is a social class of parasites who feed on human suffering. Why? Because this social class lives from exploitation and their greedy desire for profit causes constant increases in rent and astronomical prices of houses and flats that the average worker cannot afford or causes most of the income from work to be taken to pay rent.

The current situation of the housing sector in the UK is, just like other areas of social or economic life, a total disaster and collapse. There is a lack of cheap and mass housing for young people. The existing housing stock is heavily exploited and technically worn out. These are moldy and dilapidated apartments with minimal expenditure on renovation or removal of defects reluctantly carried out by wealthy landlords who are not willing to spend money on improving these conditions and are focused on greedy profit. What is being built by private developers are luxury houses and apartments either for old people who will live there covering the rent from their pensions or social benefits through a special legal agreement, or houses and apartments with a purchase or rental price that is completely detached from reality and makes it so that today a young person in the UK can only dream of having their own apartment.

Housing is a right for every person, not a commodity. Therefore, until the political and legal system in the UK changes, housing will remain a commodity for sale and an investment for profit, and not a basic good that belongs to everyone, as it should be

Question 2. the US and Philippines government is conducting huge military exercises with other countries, what do think of this?

Answer: First, a few words about the Philippines. Philippines is a dependent neocolonial country, with a reactionary oligarchic class, composed in part of large landowners, which has also developed its own monopolies. American imperialism continues to be a dominant influence. Sitting atop a rotten reactionary political pile, Marcos Jr. is busy recovering and securing his family's hidden wealth accumulated during his father's 14 - year martial law dictatorship.

The Marcos regime is subservient to foreign powers, primarily the military, geopolitical and economic interests of US imperialism and its financial agents, such as the World Bank and other institutions.

It was no coincidence that the shift to combat military operations against the Communist Party of the Philippines and the New People's Army came three weeks after Duterte met with then US President Donald Trump in Manila in November 2017.

Military exercises in the maritime areas of the Philippines, especially those joint with the imperialist US army, are aimed at showing the strength and dominance of American imperialism in this part of the world. It is also a show of force and a message to China, such a demonstration of the US military power in connection with its vassal, the colonially dependent Philippines.

Question 3. Will Trump's tariffs revitalise US industry or just deepen the crisis of US Imperialism?

Answer: The tariffs introduced by Donald Trump and the trade war started by Trump are another expression of the deepening crisis of American imperialism and the capitalist order or rather the disorder of the world economy based on exploitation which is full of contradictions.

This trade war is a desperate step and a way to save the declining status of the United States as an international power, which the States were in the past. They were but are no longer. Today's USA is a colossus on clay legs that are tottering, a country immersed in an ever - increasing crisis.

The trade war, the tariff war that Trump started will turn against him, it is already happening. Increasing tariffs on what is imported from abroad from the vast majority of countries in the world, including the country on which the economy and consumers are dependent, i.e. China, and thus making it so by a top - down order, a political decision, that the same product or goods imported to the USA will cost 20 or 30% or more, will result in stifling economic development. This will cause a crisis. Donald believes that this will bring large revenues to the US budget, at first yes, but later these revenues will fall.

Such methods of applying political decisions in order to increase budget revenues, which is what Trump wants, have the opposite effect. Due to the high prices caused by tariffs, many companies will go bankrupt because their production will become unprofitable due to the high costs of raw materials and materials that they have to import from abroad. So instead of an increase in budget revenues, which may initially increase slightly, they will then decrease with the growth of bankrupt companies that are dependent on imports from China and other countries covered by Trump's sanctions. On the domestic market, the tariff increase is also causing a recession. In the

US, consumer spending and trust in Trump's policies are falling, and hundreds of millions of workers and their families must reckon with a further decline in their standard of living due to the increase in the prices of goods from China, which constitute a significant part of household consumption, and all this because of tariff increases. But it must be said that all these trade wars that Trump is waging will not harm either Russia or Belarus. President Lukashenko recently presented a very good analysis when he said:

' ... Why should we and Russia worry?
So many tariffs and sanctions have already been imposed on us that there is nowhere to go.

And we endured, we survived...'

and that I quote: *'... we have to observe this* (i.e. Trump's actions and what is happening in the USA) *for now'*

or:

'... We do not want to be deceived once again...
For now we have to strengthen ourselves'.

Please note how balanced and wise this position is. President Lukashenko does not trust what Trump is doing and rightly so, because why should he trust him? A wolf will never become a sheep. Trump is a capitalist businessman who looks for business everywhere and President Lukashenko is a man who came from ordinary people and cares about these people in his presidency. For Lukashenko, it is not business but the good of the people and the nation that comes first. These are completely different approaches. I do not believe Trump is thinking about good for US society. These are just populist slogans and in reality, he cares about the enrichment of certain corporate elites, of which he is a representative and who financed his election campaign so that he would win and pursue their interests.

Question 4. As we can see in the last issues and especially in this one, IRCP you write more and more in the quarterly magazine *'The Revolutionary Thought'* about Poland, Recently, presidential elections were held in Poland, in which he won. What do you think about these elections and about the winner who will take over the office of the president of Poland?

Answer: We are writing more about the situation in this country, Poland, because we are strengthening our internationalist ties and contacts with the Polish communist community. We have a plan to establish a National Revolutionary Committee of our IRCP party there.

Elections in Poland, as well as in all capitalist countries where a liberal system prevails, are aimed at creating the appearance that people know politics and make a completely free choice that has some significance for their future. In reality, it has no significance for improving their future, quite the opposite.

Elections in Poland and capitalist countries are limited to bourgeois parties, or their representatives, as in the case of the presidency. Bourgeois democracy is in practice a democracy

for the bourgeoisie/capitalists and not for ordinary peoples. The bourgeoisie are allowed more in it, or everything. Parliamentarism does not change this. Only those parties that have lobbyists and bourgeois sponsors are able to survive. Bourgeois democracy serves the possessing class and aims to maintain the faith of the *'citizens'* in who governs the state. But citizens from the non - bourgeois class, working in this system, do not decide.

And the whole democracy is a ritual, aimed at fabricating consent to the system, a specific order, supposedly common. Except that the states are ruled directly from the center of capitalist exploitation, i.e. by the West.

Specifically regarding to the current presidential elections in Poland, to the elections it is important stress out the political and social situation in Poland, which is characterized by extreme liberalism in all spheres of political, economic and social life introduced after the fall of the socialist system in 1989, Lenin's words would describe this situation well, and I quote: *' ... People always have been and they will always be the stupid victims of deceit and self - deception in politics, until they learn behind every kind of moral, political, social, religious phrase, declaration and promise to seek out the interests of this or that class or classes. The partisans of reform and betterment will always be fooled by the defenders of the old régime, until they understand that every old institution, no matter how savage and rotten it may seem, is sustained by the forces of this or that dominant class or classes ...'*

In Poland, the bourgeois classes, controlled by the capital of Western corporations, exercise power over the pro - American colony which is unfortunately now non - sovereign Poland, and they are the ones who create the illusion of democracy and freedom of choice.

In the election campaign in Poland, we observed a pre - election theatre full of festivals of promises. In this theatre we had several main actors and several smaller ones, but all of them competed in their election promises and tried to gain the voters' favor and get their vote. First of all, their promises are one big lie because what they promised, i.e. economic development, improvement of social welfare, increase in the level of prosperity for the inhabitants of Poland and so on are not within the competence of things possible to implement by the office of the president in Poland, which in its political system plays only a representative role and has little possibility of influencing the economic development of Poland. The president in Poland does have the possibility of writing bills, but in practice these bills are later rejected by the parliamentary majority, which is unfavorable to the political option from which the president comes.

And this is indeed in line with what is happening in Poland. It is the interests of specific social classes that dictate this or that electoral program, not the real intention of change for the better. So in my opinion, political organizations that care about the true good of Poland should have mobilized Polish society to boycott these elections, to make them invalid. Because in my opinion, in the opinion of a communist, a Marxist, no elections in the current political situation in Poland will change anything. It is a choice like in the United States between Coca - Cola and Pepsi or the choice between plague or tuberculosis.

It should be admitted, however, that one anti - system presidential candidate took part in the election campaign, but he was neither a communist. In his speech in one of the election programs

broadcast by the Polish television mainstream, he spoke positively about Putin, for which he was met with huge hate from all pro - American and Russophobic political options of the current Poland ruled by representatives of the American capital. He was also repressed by the State Electoral Commission which, when registering him as a presidential candidate, tried to prevent this by finding various formal and legal obstacles.

Whatever political option wins the elections in Poland, whether from the right or from the so - called left political scene, nothing will change. Because the basic thing will not change, and that is the political system with its economic relations, with the relations of production that will remain in the hands of private owners, i.e. capitalists. And they will continue to take care of staying in power by financing their representatives in the official electoral theater. Until the dictatorship of the proletariat takes power, a government that comes from the working people - the exploitation of man by man will exist and Poland will not change for the better.

Question 5. In your party documents you use the term *'Red Zone'* what is it? What is this mysterious zone?

Answer: This is not a secret zone (smile), I think that to better explain this term it is worth quoting from the IRCP party statute:

'In the sense of Internationalist Universalism revolutionary struggle zone.

It is a subjectively limited (having no defined physical borders),
or physically and objectively (territorially) designated area,

where offensive and defensive operations are carried out
in accordance with the adopted designed plan
as an IRCP Basic Party Commune Work and Action Plan,
which is adopted by locally IRCP Basic Party Commune
where methods of revolutionary struggle are in use from Civil Peoples War.

Red zones can be bourgeois institutions,
authorities or larger zones such as specific communities or social classes
as bourgeois and capitalist trusts and corporation bodies,
such as a landlords community as example.'

(PART FIVE Guide, Index of Concepts.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

In the classic Maoist people's war, the so - called red zone is the area of the base in the countryside for the revolutionary forces, which is expanded as the revolutionary struggle develops. In the *'Civil People's War'* strategy developed by the IRCP party for the revolutionary struggle in the conditions of European countries, the *'Red Zone'* means zone - where active revolutionary struggle is being conducted, zone where communists from IRCP party are fighting and struggling with the bourgeois system of capitalist exploitation and, these can be both offensive and defensive activities. It can be both defense and attack. So, the *'Red Zone'* is a

defined place not necessarily physical - territory, covering all aspects of the ongoing theater of operations in which members of IRCP take part. In the *'Civil People's War'* according to the conditions and circumstances and tactics selected by the Basic Party Commune, members of the IRCP party carry out specific party tasks resulting from the revolutionary struggle from the adopted design plan being part of a larger general revolutionary strategy.

In example, the *'Red Zone'* in the IRCP in the sense of the *'Civil People's War'* led by the IRCP party can be targeted by a specific institution of the bourgeois system, such as an association of landlords. The tactics of action are aimed at slowly and consistently destroying this institution and bringing about its downfall, bankruptcy and the loss by the bourgeoisie - landlords of their source of income, which is capitalist exploitation through unfairly high rents. This is action by all permissible legal and semi - legal means, protest, strike or occupation by organized members of the IRCP party operating in secret, associated in one or more cooperating for this purpose members of the IRCP Basic Party Commune.

TO BE CONTINUED

Comrade '*Kim*'

If you have questions want to be answered,
please send us email on party email address:

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Articles on Marxism - Leninism - Maoism

'Ideological, political and organizational foundations of the IRCP'

**The role and tasks of the monthly party meeting,
of the Basic Party Commune in the IRCP, part 2**

**Inspirational and ideological - educational role,
of the IRCP Basic Party Commune meetings,
as IRCP Party Monthly Meeting**

The common experience, now generalized by sociology and psychology, shows that people's attitudes, behavior and views are shaped to a much greater extent by social groups, by smaller and larger social communities, than by individual. The influence of man (including the mass media) on man. That is why all social movements that wanted to stimulate and activate the masses used pressure exerted on the individual through meetings, marches, demonstrations, etc. Even today, meetings are an irreplaceable means of educational influence, provided that the right atmosphere, appropriate topics and organizational forms are maintained.

In the IRCP party, the inspiring and ideological educational role of party meetings, which are meetings at both the basic level of the IRCP Basic Party Communes and the Revolutionary Committees, is expressed in the following matters:

Firstly, in the taking up of new initiatives by party members at meetings, both in matters of the

current class struggle through the practical implementation of tasks resulting from the IRCP International, National and Regional Strategy with IRCP Basic Party Commune Work and Action Plan, political, educational and others. Meetings should also be the beginning of new matters, the beginning of party action, which, started with an individual voice in the discussion and a motion, should end at that same meeting with a specific resolution, adopted by a majority vote and obliging the entire unit to implement it.

The meeting is an opportunity for each member and candidate of the party to report significant problems in their class struggle environment, which is the 'Red Zone', which, in their opinion, should be dealt with by the party organization. This may concern both matters resulting from repressions encountered by the opponent of the class struggle in the professional and social environment and related protection, support and assistance from the IRCP party, as well as criticism of the improper conduct of other party members. The person reporting the matter or motions has the right to demand a vote on their inclusion in the work plan.

It should be noted that this inspiring function of the meeting of the basic party organization as IRCP Basic Party Commune is guaranteed by the right of each member of the IRCP (Article 6 point 6 of the IRCP Party Statute). So by this regulation each organization has the right to independently pass resolutions on matters of its area, provided that these resolutions do not contradict the general political line of the party and the resolutions of the higher party authorities (Article 5 point 5 of the IRCP Party Statute).

The meeting of the basic level, which is the IRCP Basic Party Commune, may pass resolutions in the nature of motions - demands also in matters going beyond its area and they may be addressed to higher party authorities.

In the event that the IRCP Basic Party Commune passes a resolution that is contrary to the resolutions of higher authorities and the party line, such resolution should be repealed. The obligation to ensure compliance with the political line of the party and the norms of its Statute rests primarily on Secretary and Deputy of the Basic Party Commune and on the IRCP Central Party Control Commission and also by all party members. The Secretary and Deputy of the IRCP Basic Party Commune obliged to counteract the adoption of an anti - party resolution by their organization, and in the event of its adoption, to notify the superior authority.

The inspiring role of the meeting is of fundamental importance for implementing the party's policy. The courage and ingenuity of party members in inspiring the actions of the party organization depend to a significant, if not decisive, extent on its authority and ties with the environment in which it operates. Finally, in this inspiring role of the party meeting, it is carried out by example through drawing young, especially experienced, party members into the action of active revolutionary struggle and educating them in the spirit of bold criticism, self - criticism and uncompromising struggle against the class enemy.

Only through meetings and by drawing party members into action can we make them feel responsible for the revolutionary struggle and be active and courageous, so that they act in such a way as to serve as a model for non - party people. In polemics, in the heated, committed atmosphere of the meeting, in the discussion on finding the best solutions, we can learn from each

other, show the goal and path of struggle, methods of conduct. The basic condition for this is to ensure openness of life, sincerity of speech, properly understood criticism at meetings.

Secondly, the ideological and educational role of the party meeting is realized by raising the level of class consciousness of party members, and indirectly of non - party members. By class consciousness, socialist consciousness we mean here the orientation on the correctness of class action, the feeling of class and the conviction on the correctness of the revolutionary struggle for the purposes of socialism and acceptance of the party's policy, the mastery of the type of social relations we want to create, orientation in the political situation of one's environment, country and world, understanding the values and ideals of Marxism - Leninism - Maoism and their deep internal assimilation, recognizing them as one's own life goals. The raising of communist class consciousness is mainly served by the system of party training, but party meetings also play an important role in this respect. On the one hand, this is done by providing party members at meetings with broad information on current international issues and discussing them in reports prepared by party members themselves, as well as the situation and tasks of the current revolutionary struggle. On the other hand, because the meeting is a basic forum for the exchange of opinions and the formation of opinions on the problems that concern the party and the country, the main tribune from which they can discuss issues that are important for a given local environment and the entire country in the course of free discussion and criticism.

This role of party meetings is important not only from an educational point of view, but is also important for the proper functioning of the party as a whole, for maintaining bilateral ties with the masses. The course of the meetings, if they take place in a proper party atmosphere, gives a general picture of the local revolutionary situation in the environment where the IRCP Basic Party Commune operates as well as in the entire country and in individual areas of social and professional life. This provides a basis for conducting a correct policy, taking into account the real situation, the moods of the masses and aiming to solve the problems they live with, including those resulting from possible repression for the revolutionary activity of party members. If meetings are silent, if they are not held in an atmosphere of honest exchange of views or if the information from these meetings is incorrect, then also top - down decisions based on incomplete or false information may be harmful to party activities.

For these reasons, party organizations at all levels in the IRCP party are obliged to systematically and honestly inform party members and superior party authorities about their work, the situation in their area of operation, the moods of specific social classes and environments. It is necessary to fight with all consistency against the so - called *'smoothing'* of information, against the concealment of negative phenomena and events. No less important is the role of information from above, flowing from higher party bodies at meetings to party members of lower bodies. In order for the party organization at the basic level, which is the IRCP party Basic Party Commune, to function properly, it must have an orientation broader than the scale of its environment or local community, it must operate in liaison with other organizations, with higher party bodies. This is a condition for the activity of a given party organization to coincide with the line of the entire party, for it to implement the tasks of the policy outlined by the Central Revolutionary Committee. This top-down information, transmitted by higher bodies, to party meetings plays a decisive role in

directing the work of party organizations, in inspiring their activities, in stimulating their initiative and activity in the revolutionary struggle.

All party authorities are obliged to scrupulously examine the applications and demands submitted to them by party members and party organizations at every organizational level of the IRCP party structure, and to inform interested parties about the manner in which these applications are handled.

Thirdly, the educational role of the meeting is realized in making systematic assessments of the attitudes and activities of party members and monitoring the implementation of party orders and the performance of the functions entrusted to them. This role of meetings is of particular importance in relation to young party members and candidates. The party organization at every level in the IRCP party should develop a system of permanent periodic assessments of the implementation of party orders by party candidates, together with their records and recording both in the personal files of party members and in reports addressed to higher authorities. Such assessments are made at meetings of party organizations. The basic party groups have the duty to shape the proper ideological and moral attitudes of party members, to assign them specific tasks resulting from the revolutionary struggle, to exercise control over their implementation, and at the same time to assess the attitudes and activity in conducting the revolutionary struggle. Such assessments should be carried out for all party members, including and above all for party members, at higher party levels at the national and central level.

It is even advisable to start assessing the individual attitudes of party members with comrades holding leading positions and functions in the IRCP party, on the occasion of their work reports for other party institutions.

The frequency of assessment should be such that it ensures its systematic nature, i.e. depending on the number of people in a given organization, once a year, or more often. The forum for this assessment should be a party meeting, and in exceptional cases a meeting of the Central Party Control Commission.

The criteria for this assessment are the criteria of activity in performing tasks resulting from the revolutionary struggle, socio - political criteria, i.e. reliable performance of party tasks with dedication and commitment (discipline, proper attitude towards superiors and subordinates, etc.), ideological and moral attitude, attitude at work and at home, improving one's socio - political knowledge, etc. Not all of the above criteria must or even can be applied in every case. The assessments should also take into account penalties given by the administration to party members.

Periodic assessments of party members' attitudes are not aimed exclusively or even primarily at punishing. It seems that the fear of such an understanding of these assessments may be one of the significant reasons for not conducting them. In fact, the basic condition for the widespread use of assessments is their fair nature. And this means a full assessment of both the positive and negative features of a given party comrade - a member of the IRCP party. Therefore, an assessment conducted by a party meeting with the participation of the interested party member should end with expressing praise to the given party member or pointing out his mistakes and faults, and only

in extreme cases and as a rule only during the next assessments, punishing him for reprehensible behavior. In reality, an objective, fair assessment will most often be such that the same comrade should be praised for one thing and reprimanded or brought to his attention for another.

Fourthly, the educational function of party meetings consists in shaping a new, socialist type of social bond, a bond based on the principle of democratic centralism, a bond in which there is no division into superiors and subordinates, in which everyone, regardless of professional rank and function, gives an account of their activities, having the same rights and obligations. The course of a party meeting itself should be an example of this type of bond, and at the same time this type of bond is a condition for the proper course of the meeting.

This last matter is of fundamental importance both for the educational role and for the proper functioning of the party. We often say that one of the most important conditions for the educational role of a party meeting is the atmosphere prevailing at it and the relations between its participants.

What are the guarantees for building good bonds and a good party atmosphere among members of the communist party, what is the IRCP?

Such guarantees lie primarily in the strength of the collective of the basic party organization IRCP basic Party Commune, which is the sum of the ideological attitudes and moral strength of individual party members, the degree of their fortitude, commitment and ability to think independently and to criticize. It is this strength of the party collective that is capable of breaking down egoism, particularism, routine and ill will of individuals. After all, it is individuals who create a bad climate in the environment. The majority is usually honest and trustworthy. It just need to be able to activate this majority, unleash its true power, inspire it with courage. This courage can and must be demanded from party members. A party member must be characterized by courage in the fight against all manifestations of evil and wrongdoing and adherence to communist morality. It is membership in a vanguard revolutionary communist party such as the IRCP that imposes this kind of obligation on its members.

The second fundamental guarantee lies in the obligation to help party members who bravely, and even if only partially rightly, but in good faith, take up sensitive and difficult issues at party meetings of party bodies.

Fifthly, the ideological and educational role of a party meeting is inseparable from developing the right of party members to criticism and self - criticism, to express their views, opinions, doubts and proposals. Meetings that are completely uncritical are anti-educational meetings, they paralyze not only the expression of assessments by rank - and - file party members, but also lead to schematism and lack of dynamics of party life on the part of the IRCP Basic Party Commune authorities in relation to the members of this basic IRCP cell. Similarly, the stifling of criticism of subordinates by the manager makes it difficult or even impossible to criticize this manager in relation to subordinates, who can always manifest their dissatisfaction in the form of only formal fulfillment of duties. This is how a bad atmosphere of mutual toxic liberalism is born. Article 6, point 6 of the party statute of the IRCP states:

'An IRCP member has the right to:

To freely speak and discuss at party meetings
or in the party press on matters concerning the party,
thus contributing to the formation of party policy.

Be present at party meetings that are to pass a resolution
regarding his activities or conduct with rights to appeals.

To address any matter directly to the party authority at any level,
up to and including the IRCP Central Revolutionary Committee.

To freely discuss and criticize the work of party organizations at any level
or the conduct of any party member and activist at party meetings.'

(Article 6 point 6. Vol.1 of IRCP *'Basic Documents. Party Statute'*)

This guarantees every party member the right to criticize every other party member and activist, regardless of the level at which he or she operates with the party authorities at a higher central level. The indispensability of criticism to ensure the proper functioning of the party organization is beyond any doubt for every thinking person. After all, what is such an important initiative and activity in every community, if not one of the forms or consequences of criticism? Is initiative possible at all without criticism? Every proposal for change is, after all, criticism of the previous state. Without criticism, it is impossible to overcome the psychological characteristic of individuals and groups, which consists in striving for routine and scheme, in moving after a certain period of activity to solutions that follow the line of least resistance, in petrifying the established forms of organization and action. Criticism and initiative disturb the stagnant water of human habits and schemes, break the frozen lines of ruts, it forces us to think and make an effort to correct mistakes and shortcomings.

That is why the IRCP party attaches such great importance to the development of social criticism in general, and in particular to intra - party criticism, the best models of which were transferred and grafted onto self - criticism from Maoist experiences. For these reasons, one cannot take offense, act out, or even take revenge for criticism at party meetings. For the harassment of critics, the party organization has the right and obligation to punish a party member regardless of their official position,

There are usually few people who can oppose their sense of superiority and being better than others when they serve as the superior of others. This usually involves an exaggerated opinion of oneself, excessive sensitivity to criticism, and often a sense of threat to one's interests. Meanwhile, performing any job, and even more so in a management position in an avant - garde party, has the value of exceptionalism. Therefore, the way in which it is carried out cannot be indifferent to party members and cannot be beyond criticism. In party criticism, one must only take care that its purpose is not to break characters, but to eliminate the negative phenomena against which it is directed.

One of the arguments of people reluctant to criticize is to refer to the fact that the critic should indicate the means of overcoming the criticized evil and deficiency. Of course, it is good if the critic is able to do this. However, for many people this is often a difficulty. The mere fact of signaling deficiencies and negative phenomena is already a great merit. On the other hand, the duty of the Secretary of the IRCP Basic Party Commune and his Deputy, if the matter concerns him, is to transform the criticism heard into positive conclusions and solutions. Another way of silencing criticism is the lack of response to it, the lack of or ill - considered system of recording, analysis and control of the implementation of applications resulting from party and workers' criticism in general. Hence, this issue should be resolved in the work of the party organization through an appropriate system of recording applications, by sending applications that a given party cell is unable to handle on its own to higher levels of the party organization, which in turn should forward them to the appropriate administrative cells, and by submitting information and reports to the Secretary and Deputy of the IRCP Basic Party Commune at a party meeting on the status of the implementation of applications, as mentioned above.

The importance of free discussion and criticism in the IRCP party is strongly recognized with all force. It is necessary to constantly enrich the forms and raise the rank of discussion in the life of the party. All party bodies and organizations should strive to provide the most favorable conditions for sincere and constructive discussion among party members and non - party members on important current problems. It is necessary to create conditions for the broad use of the statutory right to conduct criticism on the party forum of shortcomings in the style and methods of work and any unfavorable phenomena in the activity in the revolutionary struggle, as well as criticism of people bearing responsibility for this most important matter. Factual, unrestrained and creative criticism should constitute an effective barrier against deformations in party life, prevent individuals and collectives from breaking away from the realities of life. The principle should be universally applied: more discussions and considerations before adopting resolutions and more discipline in their implementation. Freedom of discussion and criticism is not only compatible, but is an indispensable condition for the unity of the party.

Experience confirms the conclusion that in the life of the party internal democracy creates the conditions for consolidating its unity, and the unity of the party enables its democratic functioning. Discussion and Maoist self - criticism with rules of the democratic centralism are the fundamental means of preventing erroneous decisions, preventing factionalism, and finally, it is the main means of participation of party members in shaping its line according to the Maoist principle of the *'Mass Line'* and *'Two Lines Struggle'*. That is why these methods are significance of the IRCP party internal life and is marked in many articles of the IRCP party statute, as for example one is:

'The guiding organizational principle of the party's internal life
is Democratic Centralism and intra - party democracy
using the practice of the Mass Line and Two Lines Struggle.

These rules are the principal methods of IRCP party work
and general directions for every internal and external activity of the IRCP party.

It is a condition for unceasing and unwavering preservation of the ideological and political coherence and unity of all actions of the IRCP party.'

(Article 10 point 10. Vol.1 of IRCP *'Basic Documents. Party Statute'*)

So, in the IRCP party, unrestricted and creative discussion and criticism, resulting from intra - party democracy, is the condition of conscious party discipline.

The elementary condition of freedom of discussion in the party is not only the right, but also the obligation of independent thinking of party members and objective discussion of its policy. The limits of freedom of discussion and criticism of the party are set by the ideological principles and the party statute. The aim of discussion in the party organization must be to achieve unity of action. However, it must always be remembered that, as Lenin pointed out, it is about the unity of Marxists, not unity with opponents of Marxism.

Without criticism, it is impossible to counteract self - satisfaction, which leads to stagnation and the loss of initiative. Of course, it is not about all criticism, but about criticism from the position of progressive dissatisfaction, leading to the strengthening of socialism and the improvement of the situation in a given sector, it is about constructive and fruitful criticism. Since every criticism, directly or indirectly, is directed not only against negative phenomena, but also against the people responsible for them, this is where sometimes sophisticated attempts arise to retaliate for criticism. The very possibility of harassment is already a brake on criticism.

These shortcomings cannot be removed by combating the phenomena of suppression of criticism alone, although this is of decisive importance. Courage is also necessary on the part of comrades who, by joining the party, have accepted not easy life in revolutionary struggle and the duty to oppose bad habits and bad behavior unworthy of the name of communist.

An extremely important condition for raising the role of party meetings, for taking care of the atmosphere of discussion and criticism is the proper culture both in reporting and accepting critical assessments. The culture of reporting critical assessments and postulates is not about so - called 'softening', but about not discrediting their value and not humiliating their dignity when pointing out the mistakes and negligence of a person.

Similarly, in the case of accepting criticism of a party member, self - criticism is required. They should remember the natural tendency to reject all criticism and not immediately attribute bad motives to the critic. Our reaction to criticism of our own person is not a private matter, but a social one, similarly to our activity in the revolutionary struggle. This applies all the more to party meetings, which are a particularly important forum for control, such as meetings and sessions of the Central Party Control Commission. Without an atmosphere of criticism and discussion, a party meeting cannot fulfill either its educational or organizational role.

Open clash of positions and views at a party meeting is the best way to develop a correct position on the problems that the organization deals with, as well as to activate its members. This applies to meetings devoted to ideological and political issues, as well as, even more so, meetings devoted

to discussing practical problems resulting from active revolutionary struggle, the application of the tactics and strategy of the *'Civil People's War'* in the local community and the designated area of the *'Red Zone'*, i.e. the area of the revolutionary struggle being conducted.

Preparing a party meeting

The importance of the party meeting in the IRCP party was emphasized in its party statute which states:

'The highest authority of the IRCP Basic Party Communes
and in the periods between IRCP Regional and National Congresses
are the IRCP Monthly Party Meetings.

The IRCP Monthly Party Meetings of the IRCP Basic Party Communes
plays an organizing, controlling, inspiring, political and educational role.

IRCP Monthly Party Meetings of the IRCP Basic Party Communes
should be held at least once a month.'

(Article 5 point 6. Vol.1 of IRCP *'Basic Documents. Party Statute'*)

The fundamental means of giving party meetings statutory status is their proper preparation, a democratic way of conducting them and ensuring an atmosphere that gives the gathered people the feeling that they really are the highest authority in the IRCP party, to which they are subordinated

The IRCP Basic Party Commune is the most important organizational unit of the entire IRCP party. Of course, this kind of presentation of the matter has nothing to do with lowering the rank and role of higher party bodies such as the Central, National and Regional Revolutionary Committees. On the contrary, awareness of the rank and importance of the party position of the Commune has a huge role to play in the proper preparation of the meeting.

Let us quote here the most important tips relating to the preparation of party meetings of the basic level in the IRCP Basic Party Communes party from internal documents - IRCP party instructions:

At least a week before the planned meeting, an agreement and meeting of Party Activists should be held, which primarily includes the Secretary and Deputy Secretary of the IRCP Basic Party Commune. At this meeting of the Basic Party Commune management, the following should be done:

Analyze the performance of previously assigned tasks to party members and candidates and, on this basis, prepare a report on the implementation of the resolutions of the previous meeting, noting the names of outstanding party members;

Approve the report for the party meeting, or at least check its preparation.

If the meeting is to decide on the issue of admission to the party, the Secretary and Deputy should

conduct a conversation with the candidate and form a common opinion about him. Similarly in the case of applications for party penalties.

If the meeting is a meeting exclusively with candidates for admission to the IRCP party as a Control Meeting, conduct it together with the candidate for admission to the party and his IRCP Course Tutor and IRCP Training Secretary.

Check whether the topics that will be included in the meetings are in accordance with the approved work plan of the IRCP Basic Party Commune which is in the classified document as the IRCP Basic Party Commune Work and Action Plan.

In many more complex matters, the party meeting of the IRCP Basic Party Commune as the IRCP Party Monthly Meeting should be preceded by meetings of party groups or the work of teams or Commissions previously appointed by the Revolutionary Committees or the Party Commune itself to examine a given section of the issues and prepare proposals for their solution. In some cases, based on the materials from these meetings and the materials of the teams, a co - report or report should be prepared.

The content and level of the reports prepared for the meeting are essential for the proper atmosphere. Introductory reports on the general social and political situation and other issues are written primarily by ordinary members of the IRCP Basic Party Commune, whose task is set at the preceding meeting, but they are also written by Secretaries and Deputy Secretaries of the IRCP Basic Party Commune. However, a report from the main party activist is not and should not be an expression of the views of only the secretary or his deputy.

In a report prepared by the Secretary of the IRCP Party Commune or his Deputy, the author may be the secretary or deputy himself, the secretary and deputy together, or a team of authors composed of rank - and - file party members may be appointed by party order by the management of the IRCP Basic Party Commune (this solution is very valuable and can be used for training - type reports, as well as for assessments of the situation in a given area of affairs or as a co - report for the report on the assessment of the activities of party members in management positions). In each case, however, the report for the meeting should be accepted and approved in advance by the Secretary or Deputy Secretary of the IRCP Basic Party Commune. Otherwise, there is no control over what is said at the meeting itself, and there is no responsibility for party work. It is important that the way the report is prepared encourages discussion, that it does not ultimately close the issues raised, that it leaves room for amendments and proposals for other solutions. In many cases, the proposals of the Secretary or Deputy of the IRCP Party Commune contained in the report on important issues, e.g. personnel issues, should be previously consulted with higher party authorities.

It is unacceptable in the work of a party organization to 'direct' discussions, i.e. to select people for discussion at a meeting in advance and censor or formally approve the text of their speeches. Such practices, as contrary to the party statute, to the principle of democratic centralism, distort the real moods of the gathered, make the real life of the party a fiction and deserve the harshest condemnation. This does not mean that the Secretary or Deputy Secretary cannot influence the live course of the party meeting. However, normal means must be used for this purpose, such as,

for example, precede the main monthly meeting of the IRCP Basic Party Commune with meetings of other party groups and instruct them to prepare their position on a given matter for the party meeting, announce the subject of the meeting in advance, possibly providing in advance in more detail its subject matter and proposals, for example (in the case of training topics) a list of recommended readings for preparing for the meeting, etc.

A G E N D A

of the ordinary Monthly Party Meeting
of the Basic Party Commune of the Internationalist Revolutionary Communist Party

P A R T O N E
G e n e r a l I s s u e s

1. Opening of the meeting - checking the attendance list according to the IRCP Basic Party Commune Members Registration Card.

2. Presentation of the paper on the current political and social situation

3. Discussion of the presented paper.

break 15 - 20 minutes

P A R T T W O
I n t e r n a l a n d E x t e r n a l I s s u e s

1. Current organizational matters (penalties, rewards and distinctions of members)

2. Discussion and speeches by meeting participants.

3. Self - criticism of members (according to the previously submitted list).

4. Verification and settlement of the implementation of tasks, resolutions resulting from the period passed since the last meeting.

5. Presentation by the Secretary / Deputy of the Basic Party Commune of the tasks of the revolutionary struggle at the current stage of the Work and Action Plan. Designation and discussion of specific tasks of the revolutionary struggle for individual members of the Commune.

6. Submitting motions draft resolutions. Voting on the adoption of resolutions. Assigning a member of the Basic Party Commune to prepare the paper on the current political and social situation for next monthly meeting.

7. Other matters.

8. Meeting summary.

9. Singing the party anthem 'Let's Embrace the World Revolution' and ending the meeting.

Agenda of the ordinary Monthly Party Meeting
of the Basic Party Commune of the Internationalist Revolutionary Communist Party
[source: IRCP party internal instructions]

The first item on the agenda of the IRCP Basic Party Commune meeting, referred to in party documents as: *'the ordinary Monthly Party Meeting of the Basic Party Commune of the Internationalist Revolutionary Communist Party'* is: Opening of the meeting - checking the attendance list according to the IRCP Basic Party Commune Members Registration Card. It iss first issue of part one meeting from General Issues.

Checking the attendance of all members of the basic party cell, which is the IRCP Basic Party Commune, at the beginning of the meeting is very important. This allows you to find out what quorum the Commune has at the meeting for a possible vote on declarations or resolutions, and to check who is present and who is not and for what reasons, whether the absence was excused or whether it is an unexcused absence. The IRCP party attaches great importance to the discipline of its members and attendance at meetings is very important and finds expression in the emphasis on this importance in the party statute:

'The IRCP Basic Party Commune with higher level organizations
such as Regional and National Revolutionary Committees
with Central Revolutionary Committee of the IRCP
may adopt a resolution to remove from the list of party members
those who show an indifferent attitude towards the party,
do not participate in its life and activities for a minimum three months time,
does not participate in the IRCP Monthly Meeting of the party
without serious objective reasons.

Removal from the list of party members cannot be done mechanically
but requires consideration and an interview with the member.'

(Article 8 point 6. Vol.1 of IRCP *'Basic Documents. Party Statute'*)

The second point of the meeting is the presentation of a paper prepared by designated persons at a previous meeting. This is a presentation of the paper on the current political and social situation on an international arena. Then a general discussion follows.

After exhausting the topics of discussion on the international situation, there is a 15 - 20 minute break, which, in addition to rest, gives time for the Secretary and his Deputy to prepare both external and internal matters that the Commune deals with for the second part of the meeting.

After the break, there is a further, more extensive and longer meeting. It starts with current organizational matters (penalties, rewards and distinctions of members) and then other (but relatively short). Discussion and speeches by meeting participants are allowed. These can be discussions on penalties, rewards and distinctions but also on other new matters brought by meeting participants. The culture and mode of discussion at this point, so that it is not disturbed and proceeds in the style of *'speaker - listeners - listeners - speaker'* are supervised by the Secretary and the Deputy of the Commune.

The next point of the meeting is self - criticism of members (according to the previously submitted list). This is a very important point, which shows the difference of the IRCP party from

other pseudo - communist (considering themselves communist) political parties operating in Europe. Maoist self - criticism recorded in the IRCP party statute is a very important element of both the education of party members and the process of the party's internal democracy. After the self - criticism session, there is a settlement of the tasks performed resulting from the previous provisions recorded in the adopted resolutions. So, the Secretary and his Deputy of the Commune perform verification and settlement of the implementation of tasks, resolutions resulting from the period passed since the last meeting in front of the Commune members, in front of the meeting participants.

Point 5 of the meeting which is the presentation by the Secretary / Deputy of the Basic Party Commune of the tasks of the revolutionary struggle at the current stage of the Work and Action Plan. Designation and discussion of specific tasks of the revolutionary struggle for individual members of the Commune is one of the most important points of the meeting. And here again we see the revolutionary difference of the IRCP party in that if in other political parties which define themselves as *'communist'* and *'revolutionary'* then in their revolutionary or communist characteristics they do not differ in any way from other social democratic parties or even the right wing. The meeting of a communist party operating in a truly revolutionary way is not only a discussion or presentation of administrative data (budget of membership fees and other purely administrative and organizational matters), and this is where it ends in pseudo - communist parties. In the IRCP party, at this point of the meeting, specific party tasks are assigned to specific party members to perform, resulting from the current revolutionary situation, and these are not administrative tasks, but an active revolutionary struggle resulting from the principles of waging the *'Civil People's War'* on the local area of the revolutionary struggle as the *'Red Zone'* is.

After assigning tasks resulting from current needs and the current situation in the local area encompassing the scope of the IRCP Basic Party Commune, point 6 follows, at which the submitting motions draft resolutions take place. Voting on the adoption of resolutions. Resolutions are passed which are accepted by a majority vote and their draft is presented and discussed. Then the Secretary or Deputy Secretary designates the next person from the rank - and - file party members (or candidates for party members participating in the IRCP Basic Party Commune meeting) among the meeting participants to prepare a preliminary paper for the next meeting, a paper on the current general political and social situation.

Point 7 of the meeting - other matters allows for the submission of so - called free motions or opinions on various topics. At the end, it is important to briefly summarize the meeting by the Secretary or Deputy, and to sing the party anthem *'Let’s Embrace the World Revolution'* together.

The way in which a meeting is conducted is essential for the proper atmosphere. The way in which the meeting is managed, giving the floor, etc. should not be of a festive or academic nature, but of a working nature. The meeting should be conducted efficiently in terms of organization, which ensures its skillful management. The meeting should generally last no longer than two or three hours. The floor should be given in the order of applications. The exception are so - called formal motions, submitted by comrades during the discussion, and concerning the procedure for conducting the meeting (e.g. time of speeches, order of submitting motions to the vote). In the event of submitting different motions on the same matter, priority in the vote has the most far-reaching motions. During the discussion, the principle of 'one speaks, others listen' should be

observed, and one should not repeat what others have already said. One should also not interrupt the speeches of the discussants, embarrass them with various sayings, etc. This is an elementary matter of the democratic culture of discussion and respect for those gathered.

The most important matter for the fruitfulness of the meeting, apart from the culture of lively discussion, is the culture of adopting resolutions and submitting motions. Individual motions or proposals should not only be taken into account, but also submitted to discussion by the gathered, and in important matters even submitted to a vote and adopted as the position of the entire party collective.

In particular, it is inadmissible for a motion submitted during a discussion to be left to the discretion of the secretary alone as to whether it is right or wrong, except for obvious motions, on which there is a visible general agreement of the gathered. In each case, however, at the request of a member of a given Commune, the Secretary or Deputy of the meeting is obliged to submit his motion for discussion and a vote. It should be assumed as an iron rule that the meeting should end at the point of summary with the reading of the motions submitted for implementation and accepted by the IRCP Basic Party Commune.

If necessary, the meeting should establish a motion committee, which will transform critical voices in the discussion into positive motions and present the collected motions for a vote as a draft resolution of the meeting. The resolution and motions of the meeting should be included in the schedule of their implementation by the Secretary or Deputy after its conclusion and divided into detailed tasks and party commands. They are included in the Commune's action plan as IRCP Basic Party Commune Work and Action Plan is and, recorded and saved in both written and electronic version files.

Sometimes, in addition to setting individual party tasks, a situation may arise where it is necessary to burden all members of the IRCP Basic Party Commune more or less equally. The minutes of the meeting should be kept in the Commune's files and could be in electronic file version, the same regards to the resolutions - motions. If the Commune itself is not able to handle on its own territory, should be sent to higher party bodies.

Of course, these are not all possible measures. Within the framework of recommendations and advice defined by internal party instructions and circulars, there is a wide scope for initiatives that improve and enhance the functioning of party meetings as the most important form of intra - party democracy.

The growth of the role of meetings as the basic tribune of the party member, as the most important educational and organizational instrument, is a fundamental condition for the activation of the nodal link of the IRCP party, which is the Basic Party Commune, and thus for basing all this work on Leninist norms of democratic centralism, on the experience of Maoist movements transferred to a new plane of action in European conditions, in the conditions of revolutionary struggle in various developed capitalist countries.

TO BE CONTINUED

Comrade *'Kim'*

'Belarusian Socialism, a fortress of normality and prosperity'

It must be admitted that Europe, where we live, is not lucky in terms of lasting peaceful coexistence of the states that make it up. All the biggest world conflicts began here and ended here. It is the same today, it is here that the conflict in Ukraine, started by the fascist regime, is taking place. But right next to the country still engulfed in war, there is an oasis of peace and prosperity. A country that amazes and arouses admiration and amazement with its progress with its economic and social model and dynamic development in all areas of life.

In the modern world, where information is transmitted instantly, the contrast between peaceful life in one country and chaos in other regions becomes particularly noticeable. While people in Belarus enjoy peace and stability, wars are raging outside its borders, capitalist epidemics created by pharmaceutical corporations are breaking out, and social crises are emerging.

Reaching to the historical sources of the creation of the state of Belarus Belarusian culture has survived in what is now Belarus since the Middle Ages through the Slavs, who became the dominant tribes inhabiting Belarusian lands in the 8th and 9th centuries AD. However, the Belarusian people, historically, began to develop their own unified desire for statehood only in the late 19th century.

The Republic of Belarus had its short declaration of independence in 1918, but full independent sovereignty can only be said to exist since 1991. Before that, Belarus was a disputed territory, over which quarrels and wars were fought, and such states as Poland, Lithuania, Russia and Germany occupied Belarus.

A new chapter opens the history of the Republic of Belarus as part of the Soviet Union. In the structures of the USSR, the Republic of Belarus was established as the Belarusian Soviet Socialist Republic. The history of the development of the statehood and the Belarusian nation is inextricably and closely linked to the Soviet Union.

After World War II, the capital of the Republic of Belarus was 80% destroyed by fascist Nazis from Hitler's army. There is a documented history that the leadership level of the Soviet state, together with Stalin, there was a concept of moving the capital of the Belarusian Soviet Republic to another city called Mogilev. But during Stalin's trip to the Potsdam Conference in August 1945, he stopped in the devastated Minsk. Stalin answered the idea of moving the capital of Belarus from Minsk to Mogilev - no. He said that since the fascists ruined the city of Minsk, we will make this city a *'Soviet gate'* so that all our guests who arrive will immediately see the differences between socialist and capitalist countries and to show the power of the Soviet spirit, which quickly rebuilt such a ruined city and made it a flourishing garden of exceptional architecture and, thanks to the Soviet power, to revive industry and social life in this capital of the Belarusian Soviet Republic, which later also became the capital of the Belarusian Republic in 1991.

After the Second World War, Belarus, as one of the socialist republics of the Soviet Union, experienced its *'golden age'*. It was in the post - war years that the foundations of today's prosperity and strong economic potential were created.

The turning point in the history of Belarus is the fall of the USSR. President Lukashenko has a negative attitude towards the collapse of the Soviet Union:

'The break - up of the Union of Soviet Socialist Republic
will undoubtedly occupy one of the leading places on the list of geopolitical catastrophes'

(A. G. Lukashenka *Belarus Tomorrow* Page 3.
East European Development Association Geneva. 1998)

It should be said with full force that the current shape and strong economic position of Belarus is the result of the fact that Belarus has a strong leader of the state. A leader who comes from simple peasant working people. And that is why after the fall of the USSR, Belarus, which was closely tied to Soviet Russia, did not collapse like other post - socialist countries of Eastern Europe.

Unlike other countries of the former USSR, under the pressure of Alexander Lukashenko, instead of a liberal one, a socially oriented state model was built. That is why the privatization that took place here was quickly stopped by Lukashenko and, did not cause as much damage as in other countries of the former socialist system. As a result of the actions led by Alexander Lukashenko,

the Belarusian economy with its potential was not sold for a song to Western companies and concerns and ultimately destroyed in the process of so - called capitalist *'privatization'*, as happened, for example, in Poland. Alexander Lukashenko removed the commission of the International Monetary Fund, calling them *'swindlers'*, for which it later took revenge to this day through various economic negotiations and customs barriers for Belarus.

When the USSR collapsed, Alexander Lukashenko returned to work on his cooperative farm (*kolkhoz*). Seeing the negative processes taking place in Russia and other Eastern European countries, in his opinions he strongly criticized hypocrisy and corruption. Alexander Lukashenko did not agree with the model of the state that emerged after the fall of real socialism in the 1990s in Russia and other countries of former socialism.

After the collapse of the USSR, Lukashenko briefly returned to his job, but he could not stay away from politics for long, especially in light of the enormous changes taking place in Eastern Europe and the former USSR. Lukashenko's open opinions and criticism stemmed from strong ideological foundations. He could not tolerate corruption or hypocrisy. Seeing the emerging corruption in Belarus, Alexander Lukashenko created a special *'anti - corruption committee'* which officially began its work as the *'Supreme Soviet Commission for Investigating the Activity of Business Entities Created under the Bodies of State Administration'* and being elected chairman of this commission in 1993, he showed himself as an uncompromising leader and an incorruptible, strict and disciplined guardian of the law and the principles of equality and social justice. His active work in the commission brought him increasing recognition and trust of the Belarusian society, which elected him president of the Republic of Belarus by an overwhelming majority of 80% of votes in the 1994 elections.

The Republic of Belarus today is a unique phenomenon showing how, thanks to the fact that the state has a good leader who comes from ordinary people and such is President Lukashenko, who started his professional career on a farm and became known as a good farmer who took care of both the entrusted farm and in the subsequent managerial functions that he held and took care of people's relationships, understood their problems and needs and thanks to this he gained enormous trust and popularity that only the Western so - called leaders of liberal governments that have nothing to do with democracy and service to society can envy him.

The economic results that Belarus can boast of, visible in the large increase in Gross Domestic Product compared to other countries of Western Europe immersed in recession and decline, are truly impressive. According to official economic data, the Gross Domestic Product (GDP) grew by 2, 8 % in January - April 2025. The major contributors were the construction industry 11, 4 %, manufacturing sector 1, 3 %, information and communication 5, 5 % and trade 2, 6 %. Particularly just retail trade grow up 10% in January - April 2025. No European country can boast of such a results. The economic potential of the Republic of Belarus is constantly growing and becoming stronger. Over the past two years, industrial production has increased by 13%. Due to the fact that industrial production is growing, GDP is also growing. Belarusian industry, whose share in GDP formation over the past two years has increased by 8%, has grown thanks to a wise and well - thought - out economic policy focused on investments in fixed capital through the reconstruction and creation of new production and technological infrastructure.

Belarus is a country with a well - developing machine industry,
the photo shows the assembly of the engine,
for the famous and modern agricultural tractors MTZ *'Belarus'* on the top left and right of picture
[source: Belarusian news agency *'Belarus.by'*]

As much as 6.5 billion Belarusian rubles is the plan approved in the state budget, the State Investment Program of Belarus for 2025. This is a lot of money for the economy. While Western European countries spend public money on unnecessary armaments and military equipment and are gripped by an anti - Russian psychosis that is pulling every penny out of the pockets of a society that has already been significantly impoverished, Belarus constantly and accurately counts every penny in an economic way, investing in the economy and social goals to improve the lives of its citizens. As he said during the discussion on the report on the approval of the State Investment Program: President of Belarus Alexander Lukashenko: *'... Every invested ruble should give the maximum return' - '... Not a single kopeck* (Belarusian penny - editor's note) *should be spent on things that we can do without. And - saving, saving, saving!*'

as reported by the Belarusian News Agency:

' ... The government action program for 2025 - 2029 retains its social focus,
Chairman of the House of Representatives
of the National Assembly of Belarus, - Igor Sergeyenko said,
at a sitting of the House of Representatives on 7 May,

'As defined by the Constitution of the Republic of Belarus and the law on the National Assembly,
the prime minister of Belarus has submitted,
to the House of Representatives the Belarusian government action program for 2025 - 2029.

Today, in accordance with Article 97 of the country's Basic Law,
we will consider it and make the appropriate decision', - Igor Sergeyenko said.

At the stage of its development, the proposals of MPs were sent to the Economy Ministry,
the speaker said:
'Some of them have been taken into account in the course of development'.

'The main objectives of the program come from the tasks
set by the president of the Republic of Belarus to all government agencies.

These, in particular, include efforts to increase economic sustainability,
human potential development, new standards of quality of life, promotion of digital technologies,
realization of the potential of each region, and export capacity development.'

'In general, the program retains its social orientation.

I would like to note that the document provides for the preparation
of a number of normative legal acts, including laws.

The task of the parliamentary corps is to get involved in their development
at the earliest stages,' - Igor Sergeyenko added.'

(Belarusian News Agency. BelTA)

In the social sphere, the Belarusian world is a world where society is united without divisions. In Belarus, there are no such great differences between social classes as in Western European countries and there is no deepening stratification resulting in unemployed poor people on the streets next to luxurious villas and residences of rich businessmen.

In Belarus, there are no such great social differences and it is a world built on the principles of equality, friendship of nations and social justice, in which all nations form a single state. In the political system of Belarus, all socio - political organizations strive for the state to be strong in unity and develop successfully. Belarusian President Alexander Lukashenko built the core of society on the values of social justice and equality:

'The fundamental values of the society of the Republic of Belarus are freedom,
social justice, labour, solidarity and peace'

(A. G. Lukashenka *Belarus Tomorrow* Page 48.
East European Development Association Geneva. 1998)

In this context of understanding of political and social system of Belarus, it is not true that there is

no political opposition and different than favorable to Lukashenka parties and political organizations in the Republic of Belarus. There is an opposition and its participation in the last presidential elections was proof of this, where as many as five candidates ran alongside Lukashenka. The candidates were people with different views and parties: left - wing patriotic *Syrankou*, moderate socialist *Khizhniak*, moderate center - right (formally liberal democrat) *Gajdukiewicz*, and even liberal candidate *Kanapackaja*. So, it is not as the Western media claims that no other voice than Lukashenka's is allowed in Belarus.

Moreover, in Belarus, *'political opposition'* takes on its proper meaning, where the following criteria are set as the criterion for recognition as opposition: the candidates' program and their actual actions must be constructive in nature. They cannot call for a violent overthrow of the state system, for *a coup d'état*. They cannot take part in unauthorized anti - state street actions, they cannot call for foreign occupation or the introduction of foreign sanctions against Belarus.

Therefore, an aggressive attitude aimed at destroying public order and inciting protests and anti - state actions aimed at overthrowing a sovereign state and annexing it to the Western zone of influence of liberal pathology is rejected, as political hooligans crying and accusing Belarus of regime practices of oppression of the opposition would like. This hypocrisy is shown in the Western media, which spit slander and lies about the alleged persecution of the political opposition in Belarus by the Lukashenka government. Can a terrorist armed with weapons and explosives be called an *'oppositionist'* and given the right to vote and invited to the election campaign? Every self - respecting and normally functioning sovereign state will defend itself against this type of *'opposition'* and fight this pseudo - opposition. It is the same in Belarus. President Lukashenko clearly defined the principles on which the political opposition should be based:

'The opposition can take key or any other posts, only if this decision is made by the people'

(A. G. Lukashenka *Cited by Belapan.*
Only the People Could Allow Opposition Members
to Serve in Government Positions. 2006)

On April 9th, 2025, the President of Belarus Alexander Lukashenko signed a groundbreaking document of great importance, he signed Directive No. 12 *'On the Implementation of the Foundations of the Ideology of the Belarusian State'*. This is a document that defines not only the basic ideological values that guide the Belarusian state and skillfully combines. This Directive approves the foundations of the ideology of the Belarusian state, defines a common understanding of the concept of statehood in the Belarusian nation for the entire Belarusian society, the principles of unification in the directions of ideological work with society and criteria for assessing this work.

The directive also specifies the obligations in implementing the ideology of the Belarusian state in all areas of the state economy and, as a kind of novelty, specifies the principles of ensuring the participation of employees from the private sector of the Belarusian economy in the ideological and informational area for the promotion of Belarusian state values based on the tradition, culture and history of the development of *'Belarusian Socialism'*.

The directive is the culmination of the aspirations and desires of the Belarusian society, which, strongly united with President Lukashenko, in the last elections unequivocally declared its path of building a socialist state based on a social market economy and traditional moral and customary values that are in opposition to the pathological liberal ideologies of Western European countries.

During the protests in Belarus in 2022, incited and financed by Western forces, President Lukashenko himself stood up to defend the values of the independent Belarusian state, and his photo of him standing on the barricades with the military and a rifle went viral around the world.

This is a profound contrast to the attitude of Western leaders hiding in their presidential palaces from the protesting crowds. During these events, which threatened the security of the existence of an independent country, Alexander Lukashenko, during a meeting of the Belarusian Security Council, with the wisdom of an experienced leader, recommended strengthening control and protection of the country's borders in order to *'prevent fighters, weapons, ammunition and money for financing riots from entering Belarus'*. He called for monitoring the movements of NATO troops in Poland and Lithuania. He appealed to Western politicians to deal with the affairs of their own countries. - *'They are already hanging out Polish flags in Grodno. This is unacceptable'* - he said. Lukashenko has shown and proven that Western countries continue to finance street protests in Belarus. - Western countries are already directly, not hiding, openly informing about collecting funds and directing them to Belarus. He called on Western politicians to deal with issues in their own countries.

Belarusian President Alexander Lukashenko,
ready to defend Belarusian state sovereignty against Western - funded protests in 2022
[source: Belarusian news agency *'Belarus.by'*]

Alexander Lukashenko made himself known to the Belarusian society not only as a defender of sovereignty who did not hesitate to take up arms to defend this sovereignty, but also as an outstanding leader and a great host who understood the issues, problems and everything that ordinary people live with every day. The economic principles on which the economy of the Republic of Belarus is based are oriented towards a socialist economy with the participation of the private sector, which is under the strict control of the state:

'The economic course of Belarus is towards a socially orientated market economy'

(A. G. Lukashenka *Belarus Tomorrow* Page 48.
East European Development Association Geneva. 1998)

The Belarusian socio - economic model is developing primarily on the basis of the real sector of the economy, the real economic potential represented by such sectors of the economy as the machinery industry, which specializes in world - famous tractors, modern agricultural machines with the latest technology standards, and large trucks.

Belarusian export product. Giant dump trucks *'Bielaz'*
[source: Belarusian news agency *'Belarus.by'*]

The Belarusian agricultural and food processing sector stands out in a special position. B Lukashenko preserved and modernized the cooperative farms (*kolkhoz*) in Belarus, which had been established under Stalin during the collectivization of the 1920s. As he said:

'Collective farms must be preserved as they the units
which will always protect humans and help them.

They are both political and administrative units,
everything relies upon them today'

(A. G. Łukashenko Visits Stolbtsy District.
Press service of the President of the Republic of Belarus 2004)

Belarusian food, which, unlike food produced in the European Union, is healthy without chemical additives and preservatives and without the use of many harmful substances permitted for circulation in the EU. This Belarusian food is produced in many state and cooperative farms, the level of technical equipment and innovation with modern work organization is the pride and joy of Belarus and has no equivalent in this industry anywhere in the world. Today's collective farms, i.e. state farms with multi - hectare areas of cultivation and a powerful breeding potential, are huge agricultural combines that provide efficient and low - cost food processing on site without intermediaries, which often increase production costs. Such an organization of production and processing already at the producer level, i.e. on the way from the field to the consumer, provides consumers with food products that are always fresh and of high quality.

At present, Belarus is 95% self - sufficient in all types of food and exports more and more agricultural products, both highly and low - processed. Self - sufficiency in the Republic of Belarus for some agricultural products is: milk 283%, meat 135%, eggs 123%, potatoes 111%, vegetables and gourds 103%. The production of the agricultural sector in Belarus achieves very high efficiency. According to the latest economic data Belarus' agricultural output up by 1,5% in January - April 2025. Agricultural enterprises manufactured 7, 2 billion of Belarusian rubles (Belarus currency, editorial's notice) worth of products, up by 1,7 % in comparable prices year - on - year.

Belarusian food. Natural and pure, very tasty and high quality.
[source: Belarusian news agency *'Belarus.by'*]

Belarus, unlike the liberal countries of the West, has not given up on the basic heavy sectors of the economy and has not stupidly liquidated traditional sectors of the economy. In Belarus, there is still a prosperous and developing metallurgical industry. Mineral resources are extracted, including potassium salts, from which high - quality mineral fertilizers are produced, and Belarus is a world leader in their production. The modern and big Belarusian nuclear power plant in *Astravyets District*, (Grodno Region of Belarus), is worthy of attention, and the second one is

already in the planning stages of construction.

The Republic of Belarus, which has been cut off from cooperation with Western European countries due to the stupidity of Western sanctions, is gradually developing relations with the so - called *'collective East'* and also with other countries that are not associated with the anti - Belarusian propaganda of liberal stupidity presented by the West, which destroys international cooperation and economic and trade exchange. Western sanctions, contrary to what their authors assumed, not only did not sink the Belarusian economy but also led to the opposite effect. Belarus tightened cooperation with Russia and developed the concept of self - sufficiency in the economy, getting rid of the former unnecessary Western cooperators in favor of developing domestic methods and production methods and technologies. Belarusian exports and their sales markets for goods produced in Belarus and various trade and economic cooperation are developing in countries such as: China, Indonesia, Russia, Nicaragua, Kazakhstan, Serbia, Georgia, Cuba, the United Arab Emirates Vietnam, Iran and also recently the Democratic People's Republic of Korea.

In Belarus, a lot of homes and flats are also being built. And these are not homes for the rich built by developers whose price reaches astronomical proportions causing inaccessibility for the average citizen as in capitalist countries, but these are homes built by the state for everyone.

'In January - April 2025 companies of all forms of ownership built over 11,000 apartments. total of 1,147,000 square meters of the total area of housing were commissioned...

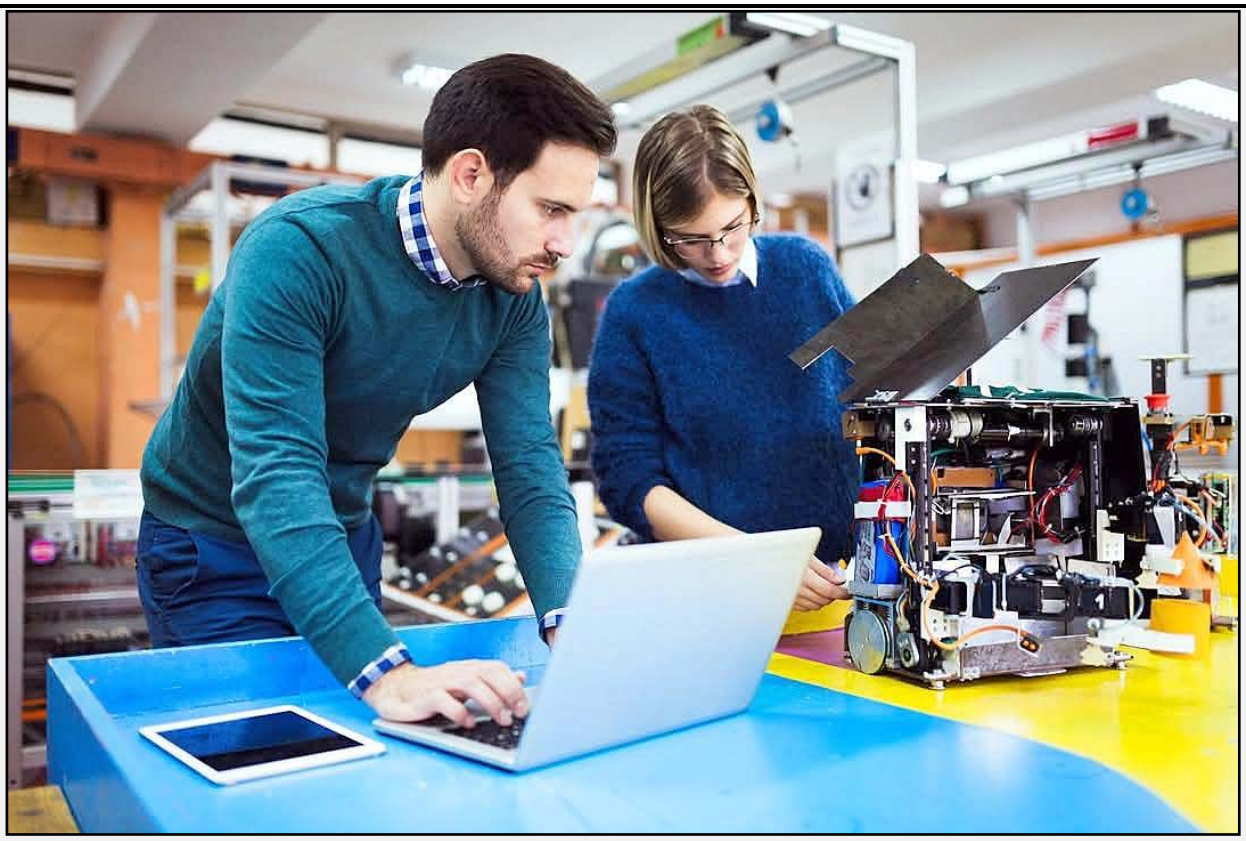
Belarus commissioned some 355,900 square meters of housing for people registered as in need of better living conditions, which accounted for 31% of the total housing commissioned.

Some 215,000 square meters of such housing were subsidized by the government.

As to rural communities, 518,500 square meters of housing were delivered there, or 45.2% of homes commissioned in the country.'

(Belarusian News Agency. BelTA)

The Belarusian economy and its economic model are based on large enterprises and industries operating either under state ownership or under state patronage and support. And this is right and brings great positive effects. Only such a large - scale real sector can provide the necessary stability of the state's functioning and economic independence. It also brings economic growth, because such a model is effective and developmental. The very functioning of all enterprises in Belarus, both private and state sectors, based on friendly legal regulations and broad state support, creates the strength of the economy and faith in its prospects. Large enterprises, and even more so their associations, allow you to resist any competition and stay on the market in any conditions. It is not about competition in the Belarusian market in the sphere of economy, but about cooperation. In Belarus, those elements of the market economy that do not limit private initiative are skillfully combined and the planned economy is combined with the private sector in this economy.



Belarus is a country of dynamic development of science and knowledge, technology and new trends in the field of IT.
[source: Belarusian news agency *'Belarus.by'*]

Belarusian socialism - a term that reflects the historical experience of the Republic of Belarus in its achievements in modifying the socialist system, a given system that remained after the collapse of the USSR in the 90s, modifying it to its needs and conditions, is undoubtedly a new quality that enriches the development of the international labor movement and the international socialist idea.

Today, Belarusians look optimistically to the future. President Lukashenka ensures social stability and a decent standard of living for people, patriotic attitude and concern for ordinary people are reflected in many government documents and Lukashenka's words:

'Belarus is our common home and everyone should feel warm and comfortable here.

All of us are united by the noble goal - strong and prosperous Belarus'

(A. G. Lukashenka *Address by President of the Republic of Belarus at a seminar on matters of ideology participated by top - level officials of the central and local government bodies*.
Press service of the President of the Republic of Belarus March 2003)

Seeing how their country is growing in strength and importance in the international arena, they are experiencing a consistent improvement in living standards and their prosperity built on the solid foundations of *'Belarusian Socialism'* is growing. Can the path of experience of this *'Belarusian Socialism'* be useful in other countries and socio - economic formations that reject the pathological liberal principles of pseudo - democracy exploiting the majority for the elites and are looking for their own path of development?

The answer to this question is not simple. However, it should be said that in the specificity of *'Belarusian Socialism'* there are a number of very good solutions in the economy and social sphere, which not only correspond to the specificity and conditions of the Republic of Belarus, but can have universal objective value as a new and progressive model of skillful combination of private property with state and cooperative property in the economy for the benefit of the entire state based on social priorities and aimed at serving society on its path of growing prosperity.

In Belarus, you can see how the local people live in harmony, enjoying the fruits of their labor and the results of many years of investment in social programs. Social conflicts have been minimized, and the government is actively working to improve the quality of life of its citizens. An example of this is a number of facts, such as a high standard of living, social protection and active participation of citizens in political processes. People feel safe, have access to health services and educational opportunities.

In connection with this and much more, Belarusians sincerely support their dictator, called by the Western world. In fact, we would wish every country such a *'dictator'* who so sincerely loves people, understands their needs and everything he does - does to improve their lives, happiness and prosperity in his independent country with a beautiful specificity of the type of social justice system, the system that is socialism.

Comrade *'Kim'*

'Vietnam Celebrates 50 - Years of Reunification'

Reunification Day Parade - 50th Anniversary, 30th April 2025 - Ho Chi Minh City, Vietnam.
[source: ViệtNam News @VietnamNewsVNS]

On April 30, 1975, the Vietnamese people achieved a great victory over U.S. imperialism, successfully reuniting their country and fulfilling part of Ho Chi Minh's final wish - to see a united, independent, democratic Vietnam. In the five decades since, the country has continued to strive toward fulfilling the entirety of Ho Chi Minh's last will and testament.

To mark the 50th anniversary of national reunification, Ho Chi Minh City - formerly Saigon, the capital of the U.S. - backed puppet regime, hosted the largest celebration and parade in Vietnam's history.

The current and former leaders of the Communist Party of Vietnam, the State of Vietnam and hundreds of veterans were all in attendance. International dignitaries from around the world also joined the festivities. The Presidents of Laos and Cambodia, the Vice President of Cuba, and foreign ministers from Tanzania, Nicaragua, Algeria, and many other countries attended as official representatives.

The U.S. government boycotted the event. In contrast, Communist Party USA (CPUSA) Co - Chair Rossana Cambron led an official U.S. delegation to Vietnam, which was received with full honours. Though described by some media as a military parade, the event was far more than that. It was a celebration of all segments of Vietnamese society; workers, intellectuals, farmers, and military personnel all had contingents marching in the parade. Special military units from the People's Liberation Army of China and the Democratic People's Republic of Laos marched alongside their Vietnamese comrades in recognition of the vital role these nations played in Vietnam's victory.

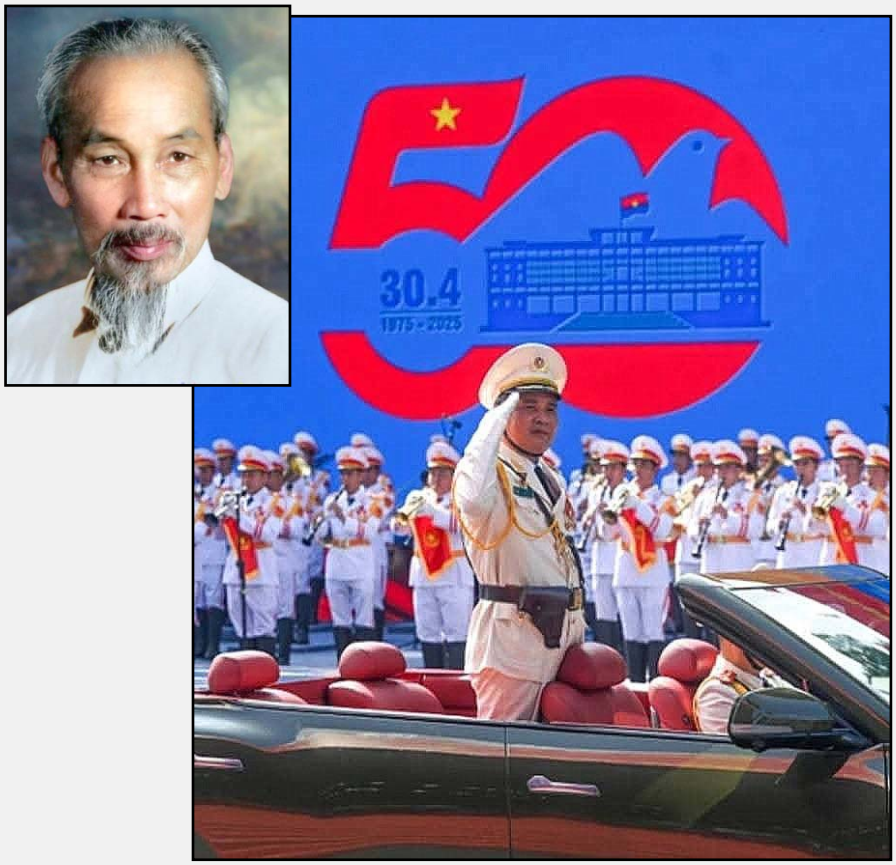
Reunification Day Parade - 50th Anniversary, 30th April 2025 - Ho Chi Minh City, Vietnam.
[source: ViệtNam News @VietnamNewsVNS]

In his opening address, To Lam, General Secretary of the Communist Party of Vietnam, also honoured the contributions of the former USSR, the other countries of the former socialist bloc, and the *'progressive, peace - loving peoples around the world'* who stood in solidarity with Vietnam against U.S. aggression.

Vietnamese people from across the country and around the world recognized the historic significance of the celebrations and descended on Ho Chi Minh City to mark this moment of peace and national unity. The event quickly became one of the largest public gatherings in Vietnam's history. The night before the parade, the entire route was lined with people camping out and sleeping on the streets, hoping to secure a good spot to view the festivities. At this rehearsal of the parade, the soldiers were mobbed by delighted and happy people who hugged and waved flags as each military unit finished their march. How many countries have soldiers that are so treasured and loved? Smiling faces and the Vietnamese song *'Vietnam - Ho Chi Minh'* was sung by the crowd as the parade marched through the night.

To Lam, emphasized the historical importance of the day: 'It *was a victory of faith, and also of justice over tyranny'*, The Communist party chief said: *'Ho Chi Minh's motto was: Vietnam is one, the Vietnamese people are one. Rivers may dry up, mountains may erode, but that truth will never change'*.

The Liberation of Saigon marked the end of a 20 year conflict that killed some 3 million Vietnamese and nearly 60,000 Americans, many of them young soldiers conscripted into the military.



Reunification Day Parade - 50th Anniversary, 30th April 2025 - Ho Chi Minh City, Vietnam.
[source: ViệtNam News @VietnamNewsVNS]

Communist troops rolled into the South Vietnamese capital virtually unopposed, to the great relief of the population which had feared a bloody last - minute battle, but the city fell with hardly any resistance as officers and soldiers of the South deserted and scrambled to evacuate along with the last American officials who had to be air lifted off the roof of their besieged embassy at 7:53am on April 30th 1975.

A lot of credit must go to the soldiers of the feared North Vietnamese Army and their peasant allies, lead by the military genius, General Vo Nguyen Giap, the man who masterminded the French defeat at the Battle of Dien Bien Phu (1954) , The Tet Offensive (1968) and the final Ho Chi Minh Campaign of 1975.

Reunification Day Parade - 50th Anniversary, 30th April 2025 - Ho Chi Minh City, Vietnam.
[source: ViệtNam News @VietnamNewsVNS]

This former history teacher, Parisian dish washer, student of a Soviet university and finally communist party member and close friend of Ho Chi Minh, commanded the forces that defeated three military great powers; the Japanese, The French and the Americans. Through a combination of strategy, careful planning and the use of public opinion abroad, he is acknowledged as one of the best military commanders of the 20th Century. Despite the West's view of him as a ruthless *'Red Napoleon'* who would sacrifice hundreds of men in order to obtain a tiny portion of a battlefield, nothing could be further from the truth. He above all knew the limitations of his Army,

Navy and Air - force and the lack of military and high grade weaponry, instead using the jungle and friendly villages to set traps and use guerrilla tactics against his better equipped enemies.

As his portrait was carried alongside Ho Chi Minh's in the Parade, he is still beloved by soldiers and people alike. An epoch making event that brought a nation together to celebrate 50 years of peace, unity and prosperity, while always respecting and honoring the leaders, fighters and workers who fought against all odds to make their divided country a single glorious nation once again !

Comrade *'Spartacus'*

'Marxism and religion'

(Polemics with the article *'Socialism and Religion: A strange combination or a natural order?'*
published in the newspaper *'Communist of Belarus'*,
the press organ of the Communist Party of Belarus, on April 11, 2025)

Теория социализма

СОЦИАЛИЗМ И РЕЛИГИЯ: СТРАННОЕ СОЧЕТАНИЕ ИЛИ ЕСТЕСТВЕННЫЙ ПОРЯДОК?

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ная причина и, одновременно, главный выгодоприобретатель от популяризации и

ществованию человечества как такового. Масштаб централизованной, технологичной тирании, неизвестный никакому из предыдущих исторических событий. Что, в свою очередь, вызывает необходимость активного ответа и сплочения со стороны всех сил и людей доброй воли, готовых сопротивляться этой системе угнетения.

В конце концов, из истории необходимо делать разумные и здоровые выводы. Мы имеем огромный исторический опыт побед и поражений, который нужно анализировать и активно использовать нам и нашим потомкам – современному человечеству и обществу будущего, а не зацикливаться на исторических предрассудках, обидах и недоразумениях.

В современном обществе разных государств, средствах массовой информации и интернете, также как и в публицистике и научно-популярной литературе довольно распространённой является идея о якобы несовместимости или даже «извечном противостоянии» социализма и религии, с одной стороны, и их материального выражения – социалистического движения и конфессий, с другой стороны. Исторически обусловленных причин появления и распространения подобных идей существует целый ряд, причём об этих причинах нужно говорить прямо и открыто: борьба с религией со стороны либерального политического и интеллектуального мейнстрима от «эпохи Просвещения» XVIII в. до наших дней; сращивание на протяжении столетий части религиозных институтов и сообществ с капиталистической и колониальной системой угнетения и правящими слоями общества, обеспечивавшими это угнетение; догматизм и антирелигиозный характер идеологии части – причём значительной – социалистического движения XIX-XX вв.; антирелигиозная политика ряда социалистических государств XX в., источником которой были часто ошибочные и нередко просто провальные установки и предубеждения; но одновременно – и открытая поддержка довольно значительной частью религиозных кругов откровенно колониалистских, компрадорских, антипатриотических и антисоциалистических политических и экономических элит, что вызывало вполне справедливую критику и отторжение со стороны социалистических и рабочих движений; также сюда следует добавить ненависть по отношению к социализму со стороны значительной части капиталистических и шовинистических общественных элементов и, наоборот, предубеждения в отношении религии со стороны части социалистов.

ные формы христианский (православный, католический, протестантский и т.д.), мусульманский, иудаистский, буддийский, ведический и др. формы. Кстати, вопреки циркулирующим внутри части общества стереотипам о якобы «абсолютной капиталистичности», например, протестантизма или иудаизма. С другой стороны, существует множество конкретных общественных, политических и интеллектуальных форм религиозного социализма и его реализации, исторических и современных во всём их многообразии: первые христианские коммуны и учение Святых Отцов Церкви, нестяжательные христианские монастыри (киновии) и суффийские текке, православное нестяжательство и католические редукции в Южной Америке, государство инков и антиколониальное движение тайпинов в Китае, исламский социализм во всём его многообразии – от учения сподвижника Пророка Мухаммеда Абу Зарра аль-Гифари до «красного шиизма» Али Шариати, ливийской джамахирии Муаммара Каддафи и некоторых иных форм арабского социализма, от католического рабочего движения до «бирманского пути к социализму» и «красного Патриарха» Юстиниана и православия как части идеологии Социалистической Республики Румыния времён Николае Чаушеску. Этих примеров так много, что даже простое перечисление большинства из них в формате статьи вряд ли возможно. Не говоря уже о традициях христианского социализма в белорусской истории, особенно в Белорусском национальном движении XIX-первой половины XX вв.

СОЦИАЛЬНОЕ И ТРАДИЦИОННОЕ: ЧЕГО БОЯТСЯ КАПИТАЛИСТИЧЕСКИЕ ГЛОБАЛИСТЫ?

Вместе с тем, довольно ясно, почему современная мировая система либерализма и капитализма делает всё для того, чтобы не допустить конструктивного сотрудничества социалистического движения и конфессий, а также крайне болезненно реагирует на сами примеры такого сотрудничества. Социальное и традиционное – два главных противника идеологии и практики либерализма, капитализма и колониализма, непосредственная угроза их доминированию в современном мире. Социалистические идеи и практики социальной справедливости, общественной солидарности, интернационализма, общественно полезного труда и уважения к

An article *'Socialism and Religion: A strange combination or a natural order?'*
***'Communist of Belarus'* press organ of the Communist Party of Belarus**
[source: online publication]

Starting a polemic with the article: *'Socialism and Religion: A strange combination or a natural order?'* published in the *'Communist of Belarus'*, press organ of the Communist Party of Belarus on April this year it should be from Comrade *Radziwon* thesis that: *'... the main cause and at the same time the main beneficiary of the popularization and support in society of historical myths about the 'eternal and complete divergence' between socialism and religion, as well as about the impossibility of constructive cooperation between the socialist movement and traditional faiths, is the world system of liberalism, capitalism, imperialism and colonialism, headed by global capitalist elites.'* - is not entirely true.

Idealism and religion converge towards each other, this convergence occurs in the fundamental issue, namely in the solution of the basic problem of worldview. Every religion is based on the belief in supernatural forces that supposedly govern the world. The same is also proclaimed by idealism, according to which not material, but spiritual force is the basis of all things and creates the world. Although philosophers - idealists do not always call the spiritual factor that in their opinion creates the world god, as religion does, this does not change the essence of the matter. Even when they renounce the belief in god as an omnipotent spiritual being, their theories eventually lead to a situation where very often, these theories become a point of support for religion.

The divergence between socialist ideology based on the roots of Marxism and religion has a deeply philosophical basis and is associated with the existence of two worldviews: idealistic and materialistic. Every form of religious belief is based on idealism which is the opposite of the scientific approach which explains the ideology and the Marxist worldview where one of its foundations is materialism. This does not deny the possibility of constructive cooperation between religious movements and political parties guided by socialist ideas, but it does prevent the merging or transformation of religious movements with a Marxist ideology that is not revisionism but, refers to its historical roots, which always support a materialistic view of the world and rejects any kind of idealistic beliefs in the supernatural world and other spiritual beings.

Religion supported by the bourgeois classes in the class society of capitalist countries fulfills a specific social function, it is a propaganda tool for enslaving the masses. Looking at the experience of the international communist movement, religion was very often a tool for keeping in discipline people subjected to capitalist exploitation.

If we are Marxists, we must base ourselves not on faith but on practical experience, and the experience of the international communist movement clearly shows that the connection of religion with politics has not brought fruitful benefits not to the whole of society but to the most important social class, which is the proletariat. The connection of religion with politics can bring benefits to the bourgeois classes and their representatives by keeping the proletariat in idealistic beliefs designed to suppress the class struggle and to turn the growing class consciousness of the proletariat away from oppression and exploitation towards the solace of religion.

In the period of the Polish People's Republic (1945 - 1989), both the state authorities and the party authorities of the Polish United Workers' Party (founded in 1948 and active until 1990) were reluctant to allow their members to participate in religious ceremonies of both the Catholic Church and other religious denominations. This attitude took on various forms of intensity, from extreme to less. The Polish United Workers' Party also did not require its members to be atheists, but instead required them to recognize the ideological principles and statute of the party. However, in reality, it was difficult to reconcile the Catholic faith with active participation in the life of the party. It was almost impossible to combine religion with Marxist - Leninist ideology. Of course, the lack of a ban on believers joining the Polish United Workers' Party did not mean that they agreed to spread Catholic views in its ranks, and even less so to be guided by them in fulfilling party duties. It was precisely on this level that most conflicts occurred. Expulsion from the party for religious beliefs occurred when Catholic values became the principles that guided

Polish United Workers' Party members in state activities.

In its ideological assumptions, the Polish United Workers' Party did not forbid believers from joining its ranks. But, Vladimir Lenin himself emphasized this issue:

'So far as the party of the socialist proletariat is concerned,
religion is not a private affair.

Our Party is an association of class - conscious,
advanced fighters for the emancipation of the working class.

Such an association cannot and must not be indifferent to lack of class - consciousness,
ignorance or obscurantism in the shape of religious beliefs.

We demand complete disestablishment of the Church
so as to be able to combat the religious fog
with purely ideological and solely ideological weapons,
by means of our press and by word of mouth.

But we founded our association, the Russian Social - Democratic Labour Party,
precisely for such a struggle against every religious bamboozling of the workers.

And to us the ideological struggle is not a private affair,
but the affair of the whole Party, of the whole proletariat.

If that is so, why do we not declare in our Programme that we are atheists?

Why do we not forbid Christians and other believers in God to join our Party?

The answer to this question will serve to explain the very important difference
in the way the question of religion
is presented by the bourgeois democrats and the Social - Democrats.

Our Programme is based entirely on the scientific,
and moreover the materialist, world - outlook.

An explanation of our Programme,
therefore, necessarily includes an explanation of the true historical
and economic roots of the religious fog.

Our propaganda necessarily includes the propaganda of atheism;
the publication of the appropriate scientific literature,
which the autocratic feudal government has hitherto strictly forbidden and persecuted,
must now form one of the fields of our Party work.

We shall now probably have to follow the advice Engels once gave to the German Socialists:

to translate and widely disseminate the literature
of the eighteenth - century French Enlighteners and atheist'

(V. I . Lenin *'Socialism and Religion'*)

and also:

'Religion must be declared a private affair.

In these words socialists usually express their attitude towards religion.

But the meaning of these words should be accurately defined to prevent any misunderstanding.

We demand that religion be held a private affair so far as the state is concerned.

But by no means can we consider religion a private affair so far as our Party is concerned.

Religion must be of no concern to the state,
and religious societies must have no connection with governmental authority.

Everyone must be absolutely free to profess any religion he pleases,
or no religion whatever, i.e., to be an atheist, which every socialist is, as a rule.'

(V. I . Lenin *'Socialism and Religion'*)

In both quotes from Lenin, we see here that Lenin, despite seeing the dangers of believing in religious idealism, does not forbid religious people from joining the communist party. However, he makes the case very firmly to observe the separation of state and church and says that religion is not a private matter among the ranks of party members. Lenin very strongly advises to spread the so - called *'propaganda of atheism'*, referring to Engels.

Religion has a bad reputation for being involved in political movements that oppose socialist ideas. In the late 70s and in the 80s of the 20th century, when counter - revolutionary processes began to take place in Poland, controlled by the trade union *'Solidarity'*, which was financed by the American CIA and cooperated closely with the Polish Catholic Church. It was the Polish Catholic Church, entering Polish politics, that served as a background and a material and ideological base for the fight against the socialist system.

In the communist parties operating in Asia, belonging to the Catholic Church as a believing and practicing Christian is formally prohibited. The Communist Party of China authorities require atheism from its members and armed forces and forbid them from engaging in religious practices.

The Workers Party of Korea was originally founded as the Communist Party of North Korea on the 10th of October 1945. Its original rules precluded religious believers (Christian, Chondo - ist and Buddhists) from joining the party as members were expected to uphold Marxism - Leninism which includes dialectical and historical materialism and rules out religious belief. Instead separate political parties, the Korean Democratic Party (now the Korean Social Democratic Party

) and the Chondoist Chongu (Heavenly Way) Party, were organised so that believers of different religions could belong to them. The Korean Democratic Party included Christian believers and Chondoists (Chondo being a Korean religion with some similarities to paganism) could join the Chondoist Chongu Party.

Today the guiding ideology of the Workers Party of Korea is Kimilsungism - Kimjongilism whose core is the Juche idea. The Juche idea takes dialectical and historical materialism as its premise. Moreover, the aim is for all WPK members to become Juche type communist revolutionaries. Also, the aim is to establish 100 per the monolithic ideological system of Juche, this would rule out religious believers as members. The WPK internally carries out struggle against all ideologies that conflict with the Juche idea. Therefore, the other two smaller parties continue to exist and religious believers can join them.

If we look at the historical accounts of the Christian gospels that practicing Christians believe in, Jesus himself, being their model and being both human and divine, gives us instructions on how to separate what is related to politics from what is related to religious worship. For example, in this, in this passage of the gospel:

'Then the Pharisees went and conspired together plotting
how to trap Him by [distorting] what He said.

They sent their disciples to Him, along with the Herodians, saying,
'Teacher, we know that You are sincere and that You teach the way of God truthfully,
without concerning Yourself about [what] anyone [thinks or says of Your teachings];

for You are impartial and do not seek anyone's favor
[and You treat all people alike, regardless of status].

Tell us then, what do You think?
Is it permissible [according to Jewish law and tradition]
to pay a poll - tax to Caesar, or not?'

But Jesus, aware of their malice, asked,
'Why are you testing Me, you hypocrites?
Show me the coin used for the poll - tax.'

And they brought Him a denarius [a day's wage].

And Jesus said to them, 'Whose likeness and inscription is this?'

They said, '[The Emperor Tiberius] Caesar's.'

Then He said to them,
'Then pay to Caesar the things that are Caesar's;
and to God the things that are God's.''

(Gospel by Matthew 22.15 - 22)

If you are against taxes, you are against the Romans; if you are for taxes, you are against God. In order to discredit Jesus, a trap was set for Jesus, into which Jesus must fall. The country is under Roman occupation and the Jews have made it a religious issue. The Gospel wants to encourage us today to consider the problem: religion and politics.

The supporters of Herod are collaborators and are waiting for some imprudent word that would allow them to denounce Jesus as an agitator. But the Pharisees, and practically the entire Jewish nation, hate the Romans as oppressors and as pagans. Whoever pays taxes recognizes that he is a subject of a pagan ruler. Is not this an act against God? You, who consider yourself the Messiah, surely do not agree with this, you are not for taxes?

Because within the supposed total authority of God in which religious practitioners believe there are many domains in which we can exercise our freedom: personal life, family, professional life, society, it is impossible, according to them, to separate all of this from God. But it is also impossible to link the God in whom they believe with our choices, stating, for example, that only such political conduct is truly Christian.

Yesterday, the prevailing view was that voting for the right was *'saying for God'*, today it is just the opposite - and it is just as false. It was, it is and it will be always in order to defend and preserve the class interests of certain social classes that want to dominate others. And this is what Marxism tells us, not religion. There is still a great temptation to place God among the electoral arguments or among political preferences. No, it is about Caesar as a an expression of what is earthly and material, not God. Regarding to Christian God is neither on the right nor on the left. the situation from Gospel teaches us first of all that we should not completely separate faith and politics, but we should avoid combining them into one: no politics can bind God as the Christian beliefs.

The Church opposed socialist and communist doctrines from the mid - 19th century. The first documents opposing leftist thought were the encyclicals *Nostis et nobiscum* and *Quanta cura* by Pius IX, as well as the encyclical *Rerum Novarum* by Leo XIII. Pope Pius XI also spoke critically of communism in the encyclicals *Quadragesimo* anno and *Divini Redemptoris*. In the latter, from March 1937, he included the following significant words:

'Communism is evil in its very essence. Therefore, one cannot cooperate with it in any field, if one wants to save Christian civilization and social order from disintegration'.

In July 1949, the Vatican issued an *'anti - communist decree'* in the form of a *dubium*, that is, in the form of questions and answers.

The communists were also condemned by Pope John XXIII in the encyclical *Mater et Magistra* of May 15, 1961, in which, citing the words of Pius XI, he wrote: *'The theses of the so - called communists are in extreme contradiction with Christian teaching. Catholics cannot support in any way the claims of the socialists, even though they proclaim more moderate views'*. These were some of the last such harsh statements of the papacy regarding communism. The rhetoric of the

Vatican became increasingly neutral over time.

Not denying of Comrade *Radziwon* insight into historical knowledge and religious studies, of which he is undoubtedly an expert, it should be noted that he understands the combination of religion and politics, i.e. two separate areas of social life, as a new qualitative whole and a new unity. That is, as something that can be described as *'religious socialism'*. What does this *'religious socialism'* consist of according to Comrade *Radziwon*? Unfortunately Comrade *Radzivon* did not explain it in his article, did not explain what should be the base for unity of the two different spheres of the social life as religion and socialism ideology is.

In his article he writes: *'religious socialism as a social reality'* results from the fact that *'... over the centuries, what is religious and what is social, and we will dare to say more - what is religious and what is socialist, were often inseparable from each other.'* This thesis results from the information given by Comrade *Radziwon*, as he believes: *'... specific social, political and intellectual forms of religious socialism and its implementation, historical and contemporary, in all their diversity...'*.

However, what *Radziwon* calls a form of *'religious socialism'* is unfortunately not one. Because in order to call something that has arisen in its form as a new quality from the dialectical process taking place in social life, according to the Marxist dialectics, one must be similar and consistent in form Firstly, the history of the international communist movement shows that the dialectical process of unification of two elements: socialism as an idea and religion as an idea, despite attempts that remain only attempts (which Comrade *Radziwon* lists on the basis of the first Christian communities, for example), did not succeed in producing a new final quality in the form of *'religious socialism'*, because the dialectical process does not take place in combining the dialectics of eclectic oppositions, in this case religious idealism and Marxist philosophical materialism, but elements that, despite their contradictions, retain their content and similarity in form and content in the same phenomena. So, indeed what Comrade *Radziwon* sees as the emerging new self in the form of *'religious socialism'* are only manifestations of the influence, the interactions taking place in social life of the workers' movement with the Marxist idea of a socialist society and its moral and ethical values on religious communities of various religious beliefs.

Therefore, the workers' movement remains a workers' movement directed towards Marxist materialism, and the religious movement remains a movement referring to idealistic religious beliefs.

So, such a process of unity of religion with scientist socialist ideology cannot be carried out.

Because what is religious does not always define what is social, nor does what is social fully define what is religious. It is wider content.

There is no common denominator here, common unity, and finding this common denominator, common ground for defining what is religious and what is social together as one, and therefore full identification of these two factors: the social factor with the religious factor, is not possible. Such a process of uniting religious ideals with strictly political intentions and actions, can create

significant threats in social life, which has happened many times in history.

According to the Encyclopedia of War, of 1,763 known / recorded historical conflicts, 121 (6.87 %) had religion as a primary cause. It should also be noted that the combination of two elements from the social life of man, although they are in the same social life of man but different from each other, which is religion and politics is eclecticism. Marxism is far from eclectic tendencies and is dialectical and not eclectic. Eclecticism here is combining the idealistic beliefs of any religion with the Marxist concept of a socialist system based on empirical science.

It is also worth mentioning the benefits that can be gained in a situation where a member of the communist party is a deeply religious person. The socialist morality of a communist has great similarities in the values professed by which the Christian religion tries to guide. Such ideals as honesty, truthfulness, discipline, sensitivity to social injustice and a sense of justice, as well as opposition to all forms of human oppression, are common features that guide both communist movements and parties, as well as religious believers.

In one of his comparisons, Comrade *Radziwon* presents a person's life in which it is allegedly impossible to separate all spheres, such as religion and social life from political activity, and illustrates this with home with many rooms and says that just as home consists of many rooms in one room, so a person's life consists of many areas, such as religion and politics, which mutually affect and interpenetrate each other, entering into interactions and common dependencies. It is impossible to deny the validity of this view about the mutual influence of various spheres in a person's life, including religion and politics.

However, this comparison cannot serve as a basis for proving the validity of combining religion with politics in a person's life, because in this case, on the illustrated example of home as a person's life, we would try to move and place, for example, a washing machine in the bedroom or a refrigerator in the bathroom, mixing the functions and proper place that these devices fulfill in a person's home to live, causing mess. The same would be the case with combining religion with politics in a person's life.

In the combination of the social factor in the sense of combining the activity of members of the communist party with the religious factor, and thus combining the religious factor with the activity in the communist party guided by Marxist philosophy, materialist philosophy, through the activity of a member of such a party in the field of professed religious faith and, consequently, adopting and manifesting certain attitudes, values and behaviors, the following conflicts may arise.

1) Possible contradiction between professed moral and ethical values in religion and the needs and tasks of the class struggle put forward by the communist party in the socialist revolution, including the use of revolutionary violence. How does the issue of using revolutionary violence against class enemies in the process of socialist revolution relate to religious values that speak in Christianity about mercy and non - aggression? This is a potential area of conflict of interests.

2) Transferring the idealistic worldview to the process of shaping and implementing the program according to which the communist party operates and thus, the possibility of the emergence of

revisionist attitudes, liberal views.

In conclusion, the combination of religion and politics in attempts to build a society based on participation in religious practices and involvement in matters of religion and the church, whether Orthodox or Catholic, and at the same time ideological activity in practicing socialist ideas and values resulting from the historical sources of Marxism - Leninism, the core and root of which is the materialistic worldview, can give rise to a number of problems and conflicts that are incompatible with each other.

Finally, if Comrade *Radziwon* says in his article that: '... *Ultimately, we must draw reasonable and healthy conclusions from history.'* - then looking at historical facts showing that mixing any religion with politics, mixing religious beliefs and aspirations with any political ideology, whether from the right or the left, has always ended in conflicts and wars, and so just as you cannot mix water with fire, so here too, religion and politics, although they interpenetrate in the social life of man, must remain separate and defining the boundaries of this separation should be an important task, and not searching for ways to combine what cannot be combined.

The ideology of socialism, although it may in some specific cases be associated with interactions with certain features such as morality or sincerity, which occur in religious movements (not in religion itself), the worldview of the communist is dialectically incompatible and inconsistent with Christianity and them religion. Using the previous comparison of Comrade *Radziwon* as human life imagined as a house, creating *'religious socialism'* we would have a washing machine trying to work for us as a refrigerator or a kitchen oven trying to change its functions for which it was created to other ones like a kettle for water.

Therefore, in our opinion from IRCP party any form of religious practices and religious beliefs and participation in them by a member of the communist party should be very strongly separated and not mixed with each other.

Comrade *'Kim'*
Comrade *'British Prole'*

What was really said ...

'... to inflame their minds with the breadth of my vision ...'

I want to affect people like a clap of thunder,
to inflame their minds with the breadth of my vision,
the strength of my conviction and the power of my expression.

(Rosa Luxemburg).

Rosa Luxemburg (1871 - 1919) one of the greatest female revolutionaries was an example of a true communist - revolutionary. At the age of 18, she joined the conspiratorial circle of the Social Revolutionary Party *'Proletariat'* in the capital of Poland - Warsaw and remained a communist until the end of her days. She devoted her short life to the fight for improving the lives of workers. She paid for it with several years of imprisonment in Poland and Germany and brutal murder.

Rosa Luxemburg is an example of a healthy and correct attitude towards the position of women in the socialist revolution. Rosa Luxemburg was deeply convinced that women's emancipation and suffrage could only be realized as part of the proletarian revolution understood as the process of emancipation of the working class as a whole. Rosa explained this in her brilliant text *'Women Suffrage and Class Struggle'* from 1912 and that is why she did not trust the bourgeois suffrage movement of that period. This is an indication for us not to trust the bourgeois feminist movements of alleged *'women's liberation'* which are only a tool of the liberal policy of enslavement and propaganda stupefaction calculated to break up the unity of societies.

' ... the power of my expression.' - In this power of expression, Rosa Luxemburg was able to skillfully combine personal courage, an unwavering fighting spirit and loyalty to the principles of communism with an outstanding intellect and exceptional theoretical and rhetorical skills. She knew many languages: Polish, German, Russian and French and was constantly learning other new languages. Rosa Luxemburg's power of expression consisted precisely in the fact that the whole axis of her personality captivated everyone. Her intellectual charm and courageous principles attracted the struggling working class to many renunciations and sacrifices. And it really happened, her power of expression affects people like thunder and ignited people's minds as she wanted: *' ... to inflame their minds...'*

' ...the breadth of my vision,...' - breadth of the gaze and brilliant mind of Rosa Luxemburg amazed and surprised everyone. The power of her thoughts which guided her in her revolutionary life was of a quality worthy of the greatest fighters of the international communist movement. It was her unwavering conviction in the righteousness of the socialist revolution and liberation from capitalist oppression that was the driving force of practical revolutionary activity that characterized all outstanding revolutionaries. During the Chinese Revolution, the unique task of party activists and the importance of the task of instilling the idea of communism into the masses were repeatedly emphasized and put into practice by Mao Tse Tung, in his words:

'We Communists are like seeds and the people are like the soil.

Wherever we go, we must unite with the people,
take root and blossom among them.'

(Mao Tse Tung).

To be like a seed that, when sown on the fertile soil of the masses, blossoms into a revolutionary act, this is the duty and task of all communists.

Rosa Luxemburg was loyal to revolutionary, communist ideals until the end of her days and paid the highest price for it. On January 15, 1919, she was brutally murdered and her body was thrown into a river.

Rosa Luxemburg's life and work in her fervor, her total dedication to the cause of workers' liberation and equality and social justice, her unwavering conviction that capitalism can only be overthrown through revolution, is equal to such great figures of the international workers' movement as Che Guevara or Fidel Castro. In her heart, burning with the flame of communist ideals and dreams of a different, better world without hunger and wars, in her activism there was always a core of humanism and love for humanity. Her struggle was always for all people to live better, which she strove for with every fiber of her being. The life of the Rose, so short and cut short in such a brutal way by capitalist criminals, is like a blooming rose flower. It grows in the rays of the sun and draws water from the soil to show its beauty and sweetness and then withers and dies. But unlike flowers, the life of Rosa Luxemburg left us with her heroic example and model to follow.

This is a tip for every true communist, communist - revolutionary and fighter for liberation from

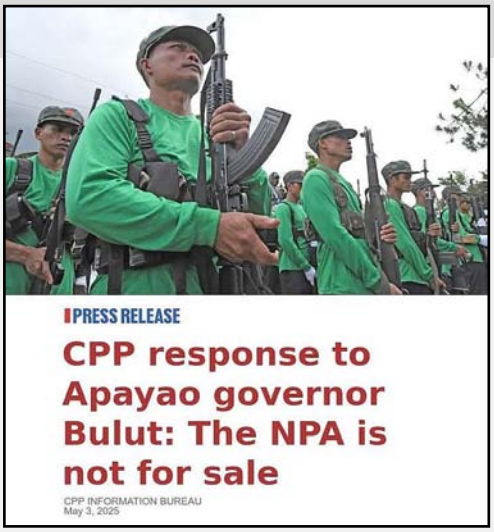
the inhuman capitalist criminal system of oppression and exploitation. Let the words of Rosa Luxemburg be today an encouragement and a slogan for all militant communists to go to the masses, to go everywhere where the common people of ordinary people suffer capitalist oppression and oppression and to proclaim the beauty of the idea of socialism, the value of a liberated and creative life in the prosperity of communism.

Comrade 'Kim'

News from the battle fields of the world communist movement

Philippines

Communist Party of Philippines response to Apayao governor Bulut: The New People's Army is not for sale



'The pure love of the Red Warriors for the masses is priceless. Their sacrifices in the struggle to achieve the people's aspirations for democracy and freedom cannot be measured in money'.

This is Communist Party of Philippines chief information officer Marco Valbuena's response to the statement of Apayao Governor Elias Bulut Jr. that he would pay 500,000 pesos (pesos is the Philippine currency - editorial's note), to Red Fighters in exchange for their *'surrender and return to the government'*.

At the same time, the governor promised to *'reward'* soldiers with 1 million pesos if they kill or capture an New People's Army member, and to provide bounties to *'informants'* who will report the whereabouts of the Red Fighters.

'You can keep your offer, Governor Bulut', Valbuena said. *'No Red Fighter loyal to the aspirations of the people will fall for your big deception!'*

Valbuena also warned against Governor Bulut's offer of bounties to the military. *'This will only escalate the military's attacks on peasant communities and national minorities, and the killings of civilians who are then portrayed as NPA members'.*

'The AFP (AFP is the government armed forces - editorial's note), *is an expert at fabricating fake news about encounters to cover up the crimes such as killing civilians, imposing blockades, and other heinous crimes against the people'.*

The Communist Party of Philippines advises the governor to pay attention to the strong grievances of his constituents, especially the peasant masses and impoverished sectors who are suffering due to rising prices of rice and goods, low wages and incomes, and lack of livelihood.

'In the face of widespread poverty, your offer of bounties to fascist soldiers will only fuel the anger of the people against the entire rotten government', - Valbuena added.

'Governor Bulut, as long as the roots of poverty and oppression in your town and the country are not resolved, the New People's Army will continue to fight and grow stronger', - Valbuena stated. *'Do not wonder why the armed struggle in your province cannot be extinguished even though you have long declared Apayao 'insurgency - free''*

Source:
'Villager's Point of View 2,0'
Press Release, May 3rd, 2025

The Communist Party of Philippines, to the National Task Force to End Local Communist Armed Conflict: Stop vilifying Ka Dalia and other young martyrs

PRESS RELEASE
CPP to NTF-Elcac and AFP: Stop vilifying Ka Dahlia and other young martyrs
CPP INFORMATION BUREAU
May 4, 2025

Communist Party of Philippines to the National Task Force to End Local Communist Armed Conflict and The Armed Forces of the Philippines (AFP): *'Your vilification of Ka Dalia cannot erase the truth that thousands of youth have participated and will continue to participate in the revolutionary movement to change the rotten society and change the fate of the nation'*.

This is the response of the Communist Party of the Philippines (CPP) to the statements made by the National Task Force - Elcac and officials of the Armed Forces of the Philippines (AFP) describing Ka Dalia as a *'victim of manipulation'* by the Party and the New People's Army.

Ka Dalia, or Dee Supelanas, was one of seven Red Fighters who became martyrs on April 27 during a battle in Kabankalan City, Negros Occidental. She was previously a student leader at UP Cebu before joining the New People's Army in Negros.

'In vilifying Ka Dalia, in claiming that she was 'fooled' or 'manipulated' by the CPP, the officials of NTF - Elcac and the AFP demonstrate their lack of intelligence and understanding of the country's history', said Valbuena.

He added, *'The history of the Philippines is rich with heroes who emerged from the ranks of the intelligent and brave, the best sons and daughters of the nation who stood against oppression and exploitation, and participated in the revolution to overthrow tyrants and foreign invaders'*.

'Your vilification of Ka Dalia and other young martyrs of the people only serves to awaken and encourage the youth', Valbuena stated. *'Ka Dalia, like hundreds of young revolutionaries, became aware due to the fascism of the AFP and the state. Her death is a direct result of this brutal fascism'*.

'Blinded by fascist ideology and satiated by corruption, the AFP and NTF - Elcac cannot understand why the idealism of the youth and their desire for a better future for the entire nation serve as their guiding light on the revolutionary path', according to Valbuena.

'The youth themselves are suffering from extreme hardship due to high education costs, rising prices of goods, and service charges', Valbuena said. *'Whether they graduate or not, there are no decent jobs waiting for them. If they do find work, they are paid with very low wages or salaries'*, Valbuena explained.

'The NTF - Elcac and AFP, along with Marcos himself, are deceiving the youth into believing they have a bright future if they do not speak out or fight', Valbuena stated. *'Their programs in schools and communities that supposedly counter 'radicalization' aim to kill their critical thinking and awareness'*.

Under the *'counter - radicalization'* program, any organization, council, publication, and individual that disagrees with the NTF - Elcac is maliciously linked to the armed movement to justify intimidation, harassment, legal cases, arrests, and worst of all, killings. 'It is only right for students to reject the NTF - Elcac in their respective schools'.

'The youth are neither blind nor deaf to the widespread social hardships, exploitation, and oppression, especially the blatant repression of the working masses. By using intimidation and coercion, fascists like the NTF - Elcac and AFP are the ones teaching the youth to fight', Valbuena said.

Source:
'Villager's Point of View 2,0'
Press Release, May 3rd, 2025

The Communist Party of Philippines, thanks candidates for abiding by campaign rules in guerrilla zones

PRESS RELEASE
CPP thanks candidates for abiding by campaign rules in guerrilla zones
CPP INFORMATION BUREAU
May 5, 2025

The Communist Party of the Philippines (CPP) today thanked candidates and parties taking part in the on - going election campaign of the reactionary government for complying with the rules governing the conduct of election campaign in guerrilla zones, where the revolutionary forces exercise political authority.

'Political candidates, mostly running for local seats, have generally shown goodwill and properly coordinated with local units of the New People's Army (NPA) before conducting their campaign sorties in areas where the NPA operate', said CPP Chief Information Officer Marco Valbuena.

'This coordination is testament to the continuing recognition given by local, as well as national politicians, of the widespread influence and sway of the revolutionary forces and their organs of political power', said Valbuena.

'There were a few instances where candidates initially refused to adhere to the policies established by the revolutionary authorities, but these have been promptly resolved', added Valbuena. *'Only the most despotic warlord - type political dynasties, especially those colluding with the military, have displayed intransingence, and subjected the people to their oppression'*.

The CPP officer pointed out that the NPA has orders to strictly enforce standing policies during the reactionary elections within their areas of operation. *'In line with the policies of the people's government, the NPA ensures the protection of the welfare, rights and interests of the people'*, he said.

'More importantly, the NPA is tasked to defend the people from armed goons and police and military escorts that are used to terrorize civilians', Valbuena said. He noted that other forms of coercion, use of armed violence will not be tolerated, especially by bureaucrat capitalists who use public funds against the people.

Valbuena dismissed claims by a spokesperson of the Armed Forces of the Philippines (AFP) that the NPA is engaged in *'electoral extorion'*. Brig. Gen. Vestuir claimed that they have not monitored any 'electoral extortion' of the NPA in both islands of Samar and Leyte on the premise of the NPA's supposed diminished strength in the Eastern Visayas.

'The New People's Army forces in Eastern Visayas, which continue to strengthen and deepen ties with the oppressed peasant masses in the region, are closely in touch with local candidates, despite efforts of the military to intimidate and warn them against linking with the revolutionary forces', said Valbuena.

'The AFP repeatedly makes the stupid lie that the NPA issues ’permits - to - win’, suggesting that the NPA controls the votes of people', said Valbuena, explaining that the permits issued by the NPA is only to ensure that campaign activities of local politicians are conducted peacefully and orderly. Among others, candidates are not allowed to bring armed goons.

Source:
'Villager’s Point of View 2,0'
Press Release, May 3rd, 2025

Key observations regarding the recent reactionary midterm elections

STATEMENT:

Key observations regarding the recent reactionary midterm elections

Marco Valbuena | CPP Chief Information Officer
May 17, 2025

We make the following key observations regarding the recently concluded reactionary elections:

1. The results of the mid - term elections are utterly discredited amid overwhelming evidence of widespread and systematic fraud perpetrated principally through automated cheating, as well as through vote - buying, election violence, disinformation, Red - tagging and other means. This stems largely from the failure of the Commission on Elections (Comelec) to ensure transparency in the automated counting system provided by the Miru Systems Co, a South Korean company whose record is tainted by election failures and bribery in other countries.

Technical experts have pointed out that the system installed in the counting machines was not thoroughly reviewed, and that certification was not made in accordance with procedures. Worse, the Comelec made a highly - questionable last - minute *'upgrade'* to the software system installed on the counting machines (other than the certified version) which took away all public trust, as it seriously compromised the integrity of the counting system. Experts expressed fears that this could have been used to inject malicious code and algorithms to manipulate the outcome of the vote count.

There were widespread media reports of voters complaining that receipts issued by the Miru counting machines did not correctly report their votes, either their votes overcounted or undercounted. The election watchdog Parish Pastoral Council for Responsible Voting (PPCRV) said it received an unprecedented volume of complaints in the first hours, surpassing anything they have seen in monitoring automated elections since it was introduced in 2010 in the Philippines. In addition, observers reported of vote - buying (especially through the release of government funds for social aid) and pre - shading of ballots.

There also were various reports of anomalies during the quick count of major media outlets and election watchdogs. On the one hand, the PPCRV reported of *'unusual delays'*. On the other hand,

there were *'duplicates'* in the uploading of election results, in which supposedly 15,000 election returns comprising five million votes were reported by the media as being *'double counted'* during the first hours of *'quick count'*, then subsequently *'corrected'* without transparent and proper auditing and processing. The Comelec claims of a historic 81, 37 % voter turnout. However, the National Movement for Free Elections claims there are around 18 million votes overcounted, based directly on data from the counting machines.

All these anomalies are being dismissed by the Comelec as mere *'glitches'*, which observers criticize as a gross understatement of the severity of these anomalies. The International Observer Mission describes the disenfranchisement as massive.

The rampant anomalies surrounding the conduct of the recent elections has galvanized various political groups and election watchdogs to demand a manual recount of votes. It also strengthens the long - standing demand to put an end to automated counting and return to manual counting (combined with electronic transmission), in a push to ensure that electoral votes are properly counted.

2. With the strategic view of securing its long - term economic and geopolitical interests, the US imperialists played a key role in the recent Philippine elections. It exercised direct and indirect influence over the various reactionary cliques, leveraged its total control over the military and defense establishment, and fully employed its interventionist arsenal (political, diplomatic and technical). Deals and accommodations were brokered at the highest levels by the US imperialists through their agents, brazenly displaying reactionary transactional politics that has long characterized the Philippine political system.

Keen to the crucial part the Philippines plays in its *'Indo - Pacific Strategy'* against China, the US imperialists seek to ensure the stability and tighten its control over its client regime. They are deeply concerned by:

(a) the increasingly violent conflict between the Marcos and Duterte cliques that is rousing people to resist the rotten ruling system;

(b) the deepening rifts within the ruling clique, and growing isolation of the Marcos puppet regime amid the sharp socioeconomic downturn and;

(c) the considerable strength and challenge of the Duterte camp, through which China is able to find ground to grow its political influence.

Specifically, the US imperialists are concerned whether the Marcos ruling clique can frustrate the presidential bid of Sara Duterte, especially if she is not impeached by the Senate. Thus, while continuing to extend military and political support to the ruling Marcos clique, the US imperialists availed of their ties with their operatives, power brokers, financiers and intermediaries among the Philippine ruling class political and business circles to influence and manipulate the elections in order to develop a *'third force'* from among the US - friendly groups currently aligned with the Liberal - Akbayan - Pink (LAP) coalition of heterogeneous political forces.

The US wants this group to serve as *'reserve horse'* to the Marcos clique, while providing critical support to increasing US military presence in the Philippines, non - stop war games and US intervention in AFP counterinsurgency operations. Strategically, the US hopes to eliminate China's influence among the ruling class circles, and see the return of the old setup where the various political cliques are all friendly or beholden to the US, while anti - imperialist forces of the national democratic movement are subjected to political repression.

Much to their *'surprise'*, LAP - endorsed candidates Bam Aquino and Francis Pangilinan, were catapulted to the 2nd and 5th positions (from just outside the winning circle in various polls days before the elections). This *'strong showing'* is now being credited to the endorsement of former Vice President Leni Robredo, who is among those being groomed for a comeback against the Dutertes in 2028. Much to the dismay of many, Robredo engaged in transactional politics when she endorsed rabid pro - Duterte and Iglesia ni Cristo (INC) candidate Rodante Marcoleta (who led Duterte's charge against ABS - CBN in 2020) in exchange for the INC's endorsement of Aquino. Marcoleta, also *'surprisingly'*, landed sixth. She also endorsed Marcos candidates Manny Pacquiao and Benhur Abalos, but is reported to have refused to outrightly endorse other Pink candidates.

The entry of both Aquino and Pangilinan helps Marcos secure an anti - Duterte majority in the Senate. However, he only has a precarious two - thirds required to ensure the impeachment of Vice President Sara Duterte. While Marcos wants to prevent her from running in 2028, he also remains wary that an impeachment trial may explode into a full blown political crisis, and as such has distanced himself from the process.

The LAP coalition also counts among its ranks prominent human rights lawyer Chel Diokno and former senator Leila de Lima, who won seats in the House of Representatives through the party - list system. Both have stood firmly against Duterte's drug - war and have long been allies of people's organizations in the defense of human rights.

The LAP group have remained silent amid the lack of transparency of the just concluded elections, and is merely sweeping aside reports of anomalies. Key people in the LAP group, many of whom kept quiet after widespread fraud gave the Marcoses and Dutertes 32 million votes in 2022, are now also keeping quiet over widespread anomalies involving the Miru Systems. They can only explain the *'surprising'* performance of Aquino and Pangilinan with such conjectures as the *'Gen - Z vote'* and other political postulations.

The crisis of the ruling political system continue to intensify amid the increasing polarization among the reactionary cliques. This is bound to intensify as we approach the 2028 presidential elections. The Marcos regime continues to become increasingly isolated from the people due to its anti - national and anti - people policies and programs. The US political scheme to bolster the LAP group has apparently weakened the Marcos clique. This runs counter to Marcos family's plan to perpetuate their reign. Memories of how the US government *'rescued'* and flew the Marcos family to Hawaii during 1986 remain in the minds of the Marcoses. It remains to be seen whether the Marcoses will accede or not.

The LAP group is set to strengthen their bid for the 2028 elections. The coalition can come up

with a common contender but will still have to overcome differences among its disparate forces.

Despite the impeachment of Sara Duterte and imprisonment of Rodrigo Duterte in The Hague, their camp continues to exert political influence with their links within the military, the support of local factions of the ruling classes and indirect support of China. They are able to deceive the public through the use of social media influencers and troll armies for hire. It, however, will have to deal with internal rifts with the rise in influence and strength of some quarters within its inner circle and the Duterte family itself (especially with Duterte's long - time sidekick Bong Go landing on the top spot of the Senate race).

3. Based on initial results, the recent mid - term elections saw the further disenfranchisement of party - list groups representing the basic sectors of Philippine society, especially those aligned with the national democratic movement. The party - list system is now being dominated by groups funded and controlled by ruling class politicians and dynasties.

The push to disenfranchise the progressive party - list groups, carried out alongside the intense counter - campaign against the Makabayan Coalition, is in line with the strategic goal of the US and its fascist security and defense agents in the National Task Force to End Local Communist Armed Conflict and National Security Council to push out patriotic and democratic representatives in parliament who have been a thorn on the sides of past reactionary regimes. This is because they have consistently raised people's issues, exposed corruption, and denounced human rights violations. They are militantly resisting the subservience of the ruling Marcos regime to US schemes to use the Philippines as springboard for its war preparations and provocations against its imperialist rival China, a scheme which Akbayan and its stalwart Risa Hontiveros have acquiesced to and are actively supporting.

Through its various tentacles and funding programs, the US has been promoting an *'acceptable Left'* (sometimes called *'authorized'* or *'tolerated Left'*) composed of bourgeois reformist groups that are misrepresented as *'progressive'* or *'socialists'*. These groups are *'acceptable'* because these do not challenge the class dominance of pro - US big bourgeois compradors, bureaucrat capitalists and big landlords, nor actively oppose US military, political, economic and cultural domination. The aim is to counter the strength and influence of the national democratic forces in the Philippines, which have consistently called for national liberation from US imperialist control, and the transformation of the oppressive and exploitative class structures in the country.

Over the past few elections, these progressive party - list groups, which have consistently topped party - list elections through the 2000s and 2010s, have been targets of intensive campaign of political repression in the form of extrajudicial killings, abductions, arrests, Red - tagging and military attacks to force members of their local chapters to disaffiliate. The US - backed state - sponsored campaign against the progressive party list groups intensified starting 2019 and has continued under the US - Marcos regime, aiming to cripple these groups' ability to effectively mount a nationwide electoral campaign. They have been targets of electoral fraud in the form of automated vote shaving to progressively reduce their share of the parliamentary seats over the past several elections. Of all the tactics employed against them by the Armed Forces of the Philippines and National Task Force to End Local Communist Armed Conflict, this is the most direct blow that aims to knock them out of the electoral race.

The attacks against the Makabayan are clearly orchestrated by the US, the Marcos regime and its the National Task Force to End Local Communist Armed Conflict in line with its recently issued Memorandum Order No. 83 or its so - called National Action Plan for Unity, Peace and Development. Even the Comelec felt the National Task Force to End Local Communist Armed Conflict heat when it failed to lift a finger despite declaring that Red - tagging is an *'election offense'*. The push to disenfranchise grassroots people's organizations is being carried out in the guise of suppressing *'insurgency in electoral disguise'*, which, in fact, has the counter effect of pushing more and more people to join the armed revolution.

It is to the credit of these party - list groups, along with the progressive and patriotic senatorial candidates under the Makabayan coalition, that they were able to mount a formidable electoral campaign, despite the brazen push of Marcos and the National Task Force to End Local Communist Armed Conflict to suppress their efforts. Their candidates and campaigners defied the threats of Marcos' fascist agents and its suppression schemes, as they mounted a nationwide grassroots campaign to link up and strengthen their ranks among the broad masses.

These groups, along with unions, student mass organizations, peasant and urban - poor community associations, among others, face the great political challenge to expand and strengthen their organized ranks by several fold in order to raise their capability of resisting US political and military intervention and fighting for the people's urgent demands. They must build, consolidate and expand their solid grassroots organized strength. This solid organized strength is the basic requirement for them to effectively carry forward the anti - fascist, anti - feudal and anti - imperialist fight against the US - Marcos regime.

They must fight and isolate the US - Marcos regime by intensifying the people's struggle for wage increases, jobs and lower prices, and their resistance to political repression and economic dispossession. They will have to build a broad united front and develop a strong movement against heightening US military intervention in the Philippines that is putting the country in danger of being dragged into a US - provoked armed conflict with China.

In the coming months, the democratic mass movement must mobilize the broad masses of the people and unite all positive forces, including some newly - elected members of congress, to push for the people's demand for the conviction of Vice President Sara Duterte in the Senate for corruption and various wrongdoings, and that of Rodrigo Duterte in the International Criminal Court for crimes against humanity. They must continue to recall the fascist crimes, corruption and oppression of the Duterte regime to counter the lies and deception being hoisted on the Filipino people.

4. The rotten core of the reactionary political system, currently dominated by the fascist and corrupt Marcos and Duterte political dynasties and their followers, has been further exposed during the past elections, marked by automated fraud, political accommodations and systematic attacks to disenfranchise the broad masses of the people. Given the results of the 2025 elections dominated by the old and new representatives of the ruling classes, it is certain that the Filipino people will continue to suffer even worse oppression, economic hardships and political repression under the policies and programs of the US - Marcos regime.

The outcome of the 2025 elections only reaffirms the necessity of fighting for genuine national freedom and people's democracy, where the interests of the broad masses of workers, peasants, the toiling people and other democratic and patriotic sectors and classes are prioritized. It reaffirms the necessity of waging revolutionary armed struggle through protracted people's war.

Every elections, reactionary parties and politicians make false promises of *'change'*, in a contemptuous appeal to the broad masses of the Filipino people who have long demanded change. The people's demand for fundamental change is being amplified further as they suffer from worsening socioeconomic conditions. The more that the rotten and corrupt system becomes exposed, the more that it becomes clear to the Filipino people that change will not come from these reactionary politicians and bureaucrat capitalists who promise them change. Even as they challenge the electoral dominance of the people's oppressors, they must set their sights on the path of resistance beyond the elections.

Change will be attained only by the people struggling collectively and waging a fight against those who resist change. In the revolutionary areas, change is arising as the oppressed people organize their ranks and arm themselves to shift the balance of power and alter the oppressive and exploitative class relations.

By waging people's war, the seeds of the people's democratic government are being sown in the countryside. Revolutionary forces persevere in establishing the organs of political power, or basic units of the people's democratic government, that are built on the foundations of the people's organized and armed strength. This stand in stark contrast to the reactionary government whose oppressive weight is being imposed on the people. The Party and the New People's Army, as well as all the revolutionary mass organizations of the National Democratic Front both in the cities and guerrilla zones, are continuously growing in strength and numbers.

In this light, we call on the Filipino people to join and support the New People's Army in any of its units across the country. We urge all able - bodied and mentally fit people, especially young people, to serve as Red Fighters of the NPA. Only by enduring the hardships and necessary sacrifices in waging people's war, can the people change the course of Philippine history to attain their aspiration for national and social liberation.

Source:
'Villager's Point of View 2,0'
Press Release, May 17th, 2025

Poland

The historical dementia of Poland's liberal tyranny, and repression for showing the historical truth

Polish Police in the service of the liberal regime arrests a communist carrying the flag of the Soviet Union, on the Victory Day over Fascism celebrations on May 9th, 2025
Source: Polish press with permission from Polish communist

In Poland, in its capital Warsaw, during the celebration of Victory Day on May 9th this year, a clash took place between those who wanted to commemorate the victory over fascism and neo - fascists. Polish communists wanted to remind everyone that it was the Red Army and the Polish People's Army, created with the help and friendship of the Soviet Union in 1943, who were the liberators of Europe from fascist occupation and who brought freedom. Polish communists laid bouquets of flowers at the Soviet soldiers' cemetery in Warsaw. The bandits from Neo - fascists disrupted the celebrations and tried to provoke Polish communists in a vulgar and disrespectful manner. The Polish police showed bias by protecting only the side that disrupted the celebrations of the anniversary of the Victory.

Polish policemen committed the comic act of arresting a Polish communist with a Soviet flag who was released. Incidents during

The current ruling elites in Poland, in their Russophobic psychosis developed by Western pro-American propaganda and financial centers, fight against any manifestations of preserving the historical memory of the victory of the Soviet Union together with Poland in a brotherly alliance, as well as the truth about the liberators from the Soviet Red Army, who died during World War II on Polish soil, approximately 600,000.

The liberal government and their ruling class in Poland, with their pro - Western rhetoric, are trying with all their might not only to forget about the historical facts and the truth that the

Fascism in Europe was won by Soviet Union together with the forces of Polish soldiers created thanks to the agreement and help of Stalin in 1943, but are also trying to rewrite history with absurd stories and press articles about Red Army as a polish enemy which regards to them interpretation of history, brought not liberation but... occupation. Moreover, those who oppose these lies and manipulations and the anti - Russian narrative are threatened with arrest and imprisonment.

In the Polish mainstream press working for the Polish government elites there are many of examples of manipulation and attempts to change historical facts, this kind of behaves are symphtom of flunkeyst attitude as servants and vassals of Yankee imperialism.

Editorial Committee

Che Guevara's courage, Waryński's honor and martyrdom

Filip Bojović
[source: photo from private collection]

Ludwik Waryński, a leading revolutionary activist and founder of the polish *First Proletariat* (a first polish socialist party), was arrested in 1882 in connection with revolutionary activities. Within the walls of the Warsaw Citadel, the executioners of a foreign nation allowed to die a man whose only guilt was sensitivity to human suffering, exceptionally high intelligence, and the desire to change the system to one that would not thrive on exploitation.

142 years later, although Poland threw off the yoke of tsarist terror, history repeated itself. In this

version, however, instead of the captivity of tsarist Russia, we have the repression of the domestic government under the influence of American capital; instead of foreign executioners - we have those serving the bourgeois system; instead of *Ludwik Waryński*, on May 18th, 2022, comrade *Filip Bojović* was arrested, who had to wait... 2 years for a verdict - a punishment for innocence! For... believing in revolution. He believed in socialism.

The story of *Filip Bojović* illustrates the stages that right - wing authorities use to break and repress the communist movement. First, media propaganda, dehumanizing Marxist activists, breeds extremist views in people, which in turn results in the proliferation of radical far - right militias that want to imitate the practices of anti - communist terrorist groups after World War II, so - called by contemporary propaganda *'Cursed Soldiers'*. Fascism and fanatical devotion to the cause of white supremacy are a deliberate consequence of the regime's brainwashing from an early age, so that nationalist values do not allow for the rebirth of communism in our country. An example is the state's support for local initiatives of the National Radical Camp (ONR) or toleration of the terrorist group *'Blood and Honor'*.

From a young age, *Filip Bojović* had to avoid people who would most like to see him lying in the street covered in his own blood. Whenever he had to run away from a knife or fight off a group of neo-Nazi troglodytes who gathered outside his house, intent on harming him. It was not uncommon for him to be attacked in a group or threatened with death. This was a stage that was supposed to break, intimidate or - as the state most likely expected - eliminate the young, active leftist activist. However, this only strengthened him.

Later, the persecution spread to his academic career and work. Although employers and the academic community have no right to interfere in the lives and political views of their employees or doctoral students, the reality turned out to be different. Due to the prejudice and reluctance of the right - wing boss, financed by the then conservative ruling party, *Filip Bojović* lost his job at the Kielce (Kielce is the county polish town - editorial's note) branch of the National Autism Society, where he was actively involved professionally, had good contact with the students, and even organized special classes for them on his own initiative.

However, he did not break down because he devoted all his energy to collecting materials and research for writing his doctoral thesis, which was his ambition and main goal at that time. Unfortunately, he had to interrupt it due to the decision of the *Jan Kochanowski University* in Kielce, which was the result of a denunciation by a single person to the rector. The reason was supposedly *'disturbing activity on the web'* - that is, rejecting NATO propaganda and praising the heroism of the Red Army, which liberated Polish lands from Nazism, which the modern government is afraid to talk about openly. He could have made a great scientific contribution, but the academic environment has become politicized and prejudiced from above.

The third stage, after provoking the attacks of neo - Nazi hordes and destroying his academic career and professional life, is to take advantage of the situation and convict a communist activist on false charges. This is where *Filip's* role as a political prisoner begins. He was linked to the murder of a person who had once cheated him of about 15 thousand *złoty* (*złoty* is polish national currency - editorial's note), and whose death he had no idea about. The judicial arm of the regime, in order to base its repressive movement on something, found several false witnesses:

- an anarchist who hated him, who willingly attacked him in court and cooperated with the Prosecutor in demonizing him,

- a frightened and confused family member (also sentenced to 13 years in prison),

- a drug addict with mental disorders, on whose testimony the main basis was based, despite the lack of any evidence for the truth of her claims.

The District Court in Kielce (a town in Poland - editorial's note), had no actual evidence against him, yet sentenced *Filip Bojović* to 6.5 years of imprisonment. The testimonies of his mother, father, and my own were rejected as unreliable. We heard the verdict on August 2, 2024. *Filip Bojović* listened to everything with his head held proud and rise highly up.

This did not break him, although the regime does everything to torment him. The guards use psychological violence against him, allow other detainees to act aggressively against him, and use practices that may qualify as torture.

This is the fourth and final stage, or the literal finishing of the opponent by the regime. Due to the tragic conditions of Polish prisons, the low quality of food and the limitations in maintaining physical fitness, his health has deteriorated significantly. However, he himself declared that he would fight until the end. He endures all difficulties and waits for the day when justice smiles on him and people all over the world learn about the repression and ruthlessness of the government that calls itself democratic.

Editorial notice:

The Internationalist Revolutionary Communist Party, within the framework of proletarian internationalism, has undertaken to work more closely with the Polish communists in the case of the imprisoned revolutionary fighter Comrade *Filip Bojović*. As part of this activity, the brochure *'Notes of an Imprisoned Communist'* part 1., will soon be published, based on the notes made available to us that Comrade *Filip Bojović* wrote during his imprisonment and which he continues to create. The IRCP has also undertaken to help finance packages of gifts for Comrade *Filip Bojović*, imprisoned by the Polish liberal regime.

Source: An article sent by a Polish communist, friend of the imprisoned *Filip Bojović*

Bangladesh

On the occasion of the global Farmers Solidarity Conference - 2025

Rally at the promise of Great Liberator Simon Bolivar Ultra Poor Training, and Rehabilitation BPEATRCWH center Goalbathan Madhabpasha Barisal Bangladesh. [source: www.nepaltoday.com.np and Dr M Jahangir Khan Bangladesh.]

On the occasion of the Global Farmers Solidarity Conference - 2025, In Barisal, Goal Bathan village under Madhabpasha union held a preparatory meeting.

A discussion meeting was organized at Kim Jong Il Academy to mark the 83rd birthday of Kim Jong Il and the preparation for the 4th Global Farmers Solidarity Conference - 2025. The discussion meeting was presided over by Professor Golam Hossain, Principal, Babuganj College, the chief guest was Alhaj Nurul Amin Swattadhikari, Amin Jewelers, Barisal, the central president of the organization M A Jahangir Khan discussed the issues to be done on the occasion of the Global Farmers Solidarity Conference - 2025.

In addition, central organizational responsibilities Asaduzzaman Asad, Sujan Ahmed, Asadul Karim Peeple and local organizers Habibur Rahman Khan, Babul Mallik, Yakub Ali Howlader, Master Shamir Chandra Das, Master Liaqat Hossain, Manjur Hossain Molla, spoke. As per the decision of the meeting, a 20 - member convening committee was formed with Alhaj Nurul Islam as the convener and Asaduzzaman Asad, Sujan Ahmed, Habibur Rahman Khan and Babul Mallik as joint conveners. At the end of the meeting, global farmer solidarity was expressed by displaying banners and placards congratulating the global significance of the Latin American

liberator Simon Bolivar, the 135th birthday of the great Ho Chi Minh, and the 83rd birthday of Kim Jong Il.

Global Farmy campaign for Bolivar World Anti fascism and Tri continental solidarity campaign for Venezuela and Cuba organized a Bolivar World Anti fascism rally at the promise of Great Liberator Simon Bolivar Ultra Poor Training and Rehabilitation BPEATRCWH centre, Goalbathan Madhabpasha Barisal Bangladesh which participated local Bolivar - campaigners on the occasion of 12 demise Anniversary of Beloved commander Hugo Chavez fairs.

Dr M Jahangir Khan President of Bangladesh Tri continental solidarity campaign for Venezuela and Cuba and Global Farmy campaign for Bolivar World Anti fascism shown the volume of Speeches of Forthcoming 4th international conference of solidarity in Convening body meeting at Promise of Great Liberator Simon Bolivar Ultra Poor Training and Rehabilitation BPEATRCWH centre Goalbathan Madhabpasha Barisal.

Source: www.nepaltoday.com.np
and Dr M Jahangir Khan Bangladesh

Party Political Resolutions, Guidelines, Circulars
(for the period of March 2025 until June 2025)

1st of May 2025

R E S O L U T I O N

No. 17(2) V 2025

The Secretariat of the Central Revolutionary Committee of Internationalist Revolutionary Communist Party issued a 'Resolution' on the occasion of International Workers' Day, 1st of May 2025.

The Central Revolutionary Committee of the Internationalist Revolutionary Communist Party on the occasion of International Workers' Day, we extend our warmest wishes to all employees and working people of all countries and lands of the world! On the occasion of the international holiday of the working class, May 1st, we greet you warmly, wishing you as much success as possible in work and study, much happiness and joy in your personal life.

May 1st is not only a holiday of joy and manifestation of freedom but also an expression of solidarity of the British working masses with all working people all over the world.

May 1 is an expression and symbol of the unity of the working class of all countries, the unity of its interests, its aspirations and goals. Despite all state, national, religious or racial divisions, it unites workers from all over the world by belonging to one social class — the working class. In this class unity lies the content and invincible power of the socialist idea.

On this day, taking look of our recent years of successes and failures, we return in our memories to the facts and people permanently associated with the victorious march of the proletariat, to the events that have been written in golden letters in the history of the workers' movement. Our traditions are beautiful, the traditions of the struggles for the national and social liberation of the working class in the Great Britain. We do not want to miss anything of these wonderful traditions. In our hearts will forever remain the memory of the heroic deeds of all the fighters for freedom and social justice who have been written in the history of the British workers' movement.

The international solidarity of the working class finds conditions for its full manifestation, for its immense significance for the fate of all nations, only when some state link of capitalism is broken, and the working class begins to build socialism there. Under capitalism, the class solidarity of the international proletariat cannot be fully manifested. But even then — as the history of the October Revolution in Russia, Revolution in Cuba, China, Vietnam, Democratic People's Republic of Korea and others has shown — it is a guarantee of the breaking of the weakest link of capitalism by the working class. There would have been no victorious Socialist Revolution in the Soviet Union without its support by the world proletariat so, this support should be continued and shown in 1st of May manifestations all over the world!

May 1st — is the day of solidarity of the international proletariat. The IRCP party will always be faithful to it, we believe that the IRCP will always lead the working class and the working masses not only of Great Britain but also of other countries under the banner of proletarian internationalism, the expression of which is its unyielding, militant and combative ideological stance based on principles of the Internationalist Universalism as next highest stage of the development of Marxism – Leninism – Maoism.

Today, in the face of the threat of war from the bloodthirsty American imperialism controlled by the capitalist corporations, in an era when rampant neo – liberalism is losing its former positions and more and more countries are liberating themselves from the shackles of colonial oppression and exploitation, we stand at the 1st May Day parade strong and united in the spirit of the same fire of struggle for socialism, peace and social justice as many years ago, as for centuries the international working class stood and fought, shedding its blood.

So let us convey from the IRCP party our fighting brotherly greetings. We send our brotherly and

cordial greetings to the truly communist parties which did not go down the path of class collaborationism and revisionist betrayal. We are sending warm greetings to the workers' and people's masses of all countries in Europe and Asia under imperialist yoke. Greetings to all our allies in the struggle for peace and socialism! Greetings to all the working people of the world!

Let May 1st be hallowed — the holiday of work and struggle of working people in the world!

LONG LIVE THE INTERNATIONAL WORKERS' DAY !

Comrade 'Kim'
General Secretary
Secretariat of the Central Revolutionary Committee
of the Internationalist Revolutionary Communist Party
crcircp.com

Revolutionary culture, art and literature

'Thought, which is the material force of our era'

An article from *'Trybuna Ludu'* [The *'People's Tribune'*] issue 348 December 19, 1949
The *'Trybuna Ludu'* [The *'People's Tribune'*] was a socio - political daily,
published in Warsaw in the years 1948 - 1990,
as the press organ of the Central Committee of the Polish United Workers' Party,
with one of the largest circulations in Poland - approx. 1.5 million copies in the mid - 1970s.

Proletariusze wszystkich krajów łączcie się!

Trybuna Ludu

Organ KC Polskiej Zjednoczonej Partii Robotniczej

NR 348 (361) ROK II — WARSZAWA — PONIEDZIAŁEK, 19 GRUDNIA 1949 R. — WYDANIE F — CENA 5 ZŁ.

Myśl, która jest siłą materialną naszej epoki

C. Bobińska

Twórczość naukowa Lenina i Stalina to klasyczny marksizm twórczy. Im zawdzięczamy rozwój marksizmu jako nauki, po śmierci Marksa i Engelsa. Leninem będący dziełem Lenina i Stalina wykazał, że zasługą rozwoju socjalizmu naukowego polega na tym, że kolejne odkrycia i etapy nie likwidują, nie obalają poprzednich osiągnięć marksizmu, lecz je pogłębiają i wzbogacają.

Wszędzie i na każdym kroku w swych dziełach Lenin i Stalin wykazują, stale więź między rewolucyjną teorią, a rewolucyjną praktyką, świadomą rolę mas stanowi o wyższości marksizmu nad wszelką burżuazyjną nauką.

Leninizm jest teoretycznym wyrazem rewolucyjnych doświadczeń proletariatu w okresie imperializmu. A przecież w żadnym z poprzednich okresów historycznych doświadczenia te nie były tak bogate, nigdy przedtem tak wielkie masy ludzkie nie uczestniczyły czynnie w kształtowaniu procesu historycznego. Właśnie w tym okresie dzieje ludzkie wzbogaciły się przez fakt powstania rewolucji socjalistycznej oraz budowy społeczeństwa socjalistycznego.

Stanowiący po śmierci Lenina na jego postawach, kierując masami ludzkimi tworzącymi nową epokę historyczną Stalin niestrudnie pracował nad teoretycznym rozświetleniem ich drogi. Wzbogacenie rewolucyjnej teorii odbywało się w ostatniej, niezmiernie ważnej walce z próbami wydarcia marksizmowi jego rewolucyjnej treści, w walce z dogmatycznym, sztywnym, formalnym traktowaniem marksizmu, odbywała się w walce z tymi, którzy na szkodę ruchowi robotniczemu i socjalizmowi próbowali stępić rewolucyjny ostrz proletariatu.

Stalin wzbogacił i rozwinął filozofię marksistowską. Ujął leninizm, którego był wspólautorem, w klasyczny zarys, ukazując jak należy rozstrzygać wielkie zagadnienia społeczne, jakie nigdy jeszcze nie stały dotychczas przed żadnym społeczeństwem ludzkim.

Przez Stalina w najwyższym stopniu wyrażają rewolucyjny charakter marksizmu. Widać to przykładzie na przykładzie takich zagadnień jak problem subiektywnego czynnika historii, rozbiciem świadomości i spontaniczności, zadań o partii i o dyktaturze proletariatu. Należałoby tu wyliczyć wiele innych zagadnień. Lenin i Stalin rozbili sekcje – reformistyczną teorię „sił wytwórczych", wulgaryzującą marksizm. Teoria ta, przedstawiająca masy ludzkie, jako bierny przedmiot działania sił produkcyjnych, według słów Stalina „wszystko usprawiedliwia i wszystkich godzi, stwierdza fakty i objaśnia je władzy, gdy już wszystkie obaliły i zadawala się tym stwierdzeniem faktów".

Stalin podkreśla społeczny charakter produkcji. Niezmiernie doniosłe znaczenie ma stalinowska teza, że „historia rozwoju społecznego jest zarazem historią zmian wytworów dóbr materialnych, historia nas interesujących, które są podstawowym czynnikiem procesu produkcji, czynnikiem określającym produkcję dóbr materialnych niezbędnych dla istnienia społeczeństwa". W marksistowsko, leninowsko-stalinowskim pojmowaniu mechanizmu procesu dziejowego, masy producentów, twórcze i rewolucyjne masy kształtują historię. Myśl, że masy ludowe są twórcami historii nie niezmiernie głębokie znaczenie i dla nauki. Demaskuje ona błąd tych, co „uczłowieczającej" historię, przedstawiając ją jako automatyczny, niemal technologiczny proces. Podkreślenie roli praktyki rzeczywistego procesu rozwoju w świadomej działalności ludzi.

To, co Stalin mówi i pisze, w potężny sposób rozwija świadomość społeczną. Każda mowa, każda praca Stalina wzbogaca skarbnicę nauki, skarbnicę marksizmu - leninizmu, a jednocześnie staje się dowodem ideowym najzarozumiałych mas. Bo najbardziej abstrakcyjne problemy społeczne, historyczne i filozoficzne Stalin wyraża myślą niezwykle jasną i prostą. Ta jasność i prostota Stalina jest świadectwem jego szacunku dla rewolucyjnych mas. W burżuazyjnej nauce za prawdy dla elity uważanej burżuazji i „prawdy" dla mas. Marksizm nie uznaje tego rodzaju podziału. Lenin i Stalin piszą i mówią dla mas i klas społeczeństwa socjalistycznego, rewolucyjne idee właściwe drugi partii i klasie robotniczej — to zasadnicze warunki przekształcenia ruchu rewolucyjnego w ruch ludowy. Partia nowego typu, „przesiąkający oddział klasy robotniczej", reprezentujący rewolucyjny typ organizacji, niemany burżuazji, odbrojona w najlepszą naukę o społeczeństwie, zwarta jedwe jest tym niezawodnym wielkim propagandystą, który niezmiennie i bezwzględnie niesie w masy robotnicze i chłopskie, w warstwy pośrednie, w najbardziej zacofane, trwające w ciągu wieków na marginesie historii, masy kolonialne — jasną rewolucyjną myśl, prostą i jasne idee Lenina i Stalina. Partia przyswaja tym samym plan strategiczny, czyni z niej swą ludowych budowniczych socjalizmu i świadomych bojowników przeciwko imperializmowi w krajach kapitalistycznych.

Partia trafia do „najgłębszych dołów społecznych" bo jest z krwi i kości mas rewolucyjnych, bo dojrzewa w ogniu walki klasowej, bo posiada zaufanie mas, bo ujawnia głęboką wiarę w rewolucyjną inicjatywę mas. Partia jest decydującym czynnikiem zabezpieczającym zwycięstwo sprawy socjalizmu, bo jest wierna nauce Marksa, Engelsa, Lenina i Stalina.

Stalin pisze i mówi dla mas i klas społeczeństwa socjalistycznego

Hitlera stała się walką milionów świadomych rewolucjonistów i patriotów.

Można by wyliczać bez końca owe momenty przełomowe, których sens stawał się masom jasny i zrozumiały dzięki myśli stalinowskiej. Dzięki niej prosty żołnierz radzieckiego wyzwolenia socjalistycznego.

Na rozmaitych etapach tego budownictwa myśl stalinowska wyposażała z codziennego nakazu faktów i ukazywała masom sposobu zupełnie nowe, ich rękami stworzone, a będące pierwiastkami komunizmu.

Pokazał Stalin masom drogi likwidacji wyrysku, nowy charakter klas przeciwnych, jakie

The scientific work of Lenin and Stalin is a classic creative Marxism. We owe to them the development of Marxism as a science, after the death of Marxist and Engels. Leninism, the work of Lenin and Stalin, showed that the continuity of the development of scientific socialism consists in the fact that successive discoveries and stages do not eliminate or overthrow the previous achievements of Marxism, but deepen and enrich them.

Everywhere and at every step in their works Lenin and Stalin demonstrate the constant bond between revolutionary theory and revolutionary practice, a conscious bond that constitutes the superiority of Mark's theory over all bourgeois science.

Leninism is the theoretical expression of the revolutionary experiences of the proletariat in the period of imperialism. Yet in no previous historical period were these experiences so rich, never before had such great masses of people actively participated in shaping the historical process. It was precisely in this period that human history was enriched by the fact of the victory of the socialist revolution and the construction of a socialist society.

Having stood at Lenin's post after his death, leading the masses of people who were creating a new historical era. Stalin worked ceaselessly to illuminate their path theoretically. The enrichment of revolutionary theory took place in my constant, tireless struggle against attempts to wrest from Marxism its revolutionary content, in the struggle against the dogmatic, rigid, formal treatment of Marxism, it took place in the struggle against those who, to the detriment of the workers' movement and socialism, tried to blunt the theoretical weapons of the proletariat.

Stalin enriched and developed Marxist philosophy. In Leninism, of which he was a co - creator, he systematically defined the historical place of Leninism, its historical role. He explained why Leninism - Marxism of the era of imperialism - had to arise precisely in Russia, where the focus of the revolution had shifted, which had become the 'nodal point of contradiction of imperialism' and its 'weak link'. Stalin developed Leninism on the basis of the practical experience of the present era, and made it possible to deepen and expand our concepts, our knowledge of the laws of development of contemporary society.

Stalin theoretically developed the problem of building communism, indicating how to solve great social problems that have never before faced any human society. Stalin's works express the revolutionary character of Marxism to the highest degree. This can be clearly seen in such problems as the problem of the subjective factor of history, the problem of consciousness and spontaneity, the doctrine of the party and the dictatorship of the proletariat. Many other problems should be listed here. Lenin and Stalin smashed the social - reformist theory of 'productive forces', which vulgarized Marxism. This theory, which presented the masses of people as the passive object of the action of productive forces, in Stalin's words 'justifies everything and reconciles everyone, states facts and explains them when they have already disgusted everyone and is satisfied with this statement of facts'.

Stalin emphasizes the social character of production. Of immense significance is the Stalinist thesis that 'the history of social development is at the same time the history of the producers of material goods themselves, the history of the working masses, who are the basic factor in the production process, the factor realizing the production of material goods necessary for the

existence of society'. In the Marxist, Leninist - Stalinist understanding of the mechanism of the historical process, the masses of producers, the creative and revolutionary masses shape history. The idea that the masses of the people are the creators of history has an extremely deep significance for science as well. It exposes the error of those who 'dehumanize' history, presenting it as an automatic, almost technological process. Emphasis on the role of the common man in the historical process has a deeply humanitarian meaning. Lenin and Stalin are characterized by deep respect for the revolutionary initiative of the masses, which is an extremely important condition for revolutionary upheaval, revolutionary transformations.

Stalin is most alien to bowing down to the spontaneity of the historical process and the spontaneity of the mass movement. The historical process should be shaped by using favorable historical opportunities, such opportunities that best suit the interests of the broad masses and shorten their path to a better future.

Behind the statement of the revolutionary role of the masses comes a deep concern for preparing these masses for the struggle, concern for raising their consciousness and organization, concern for the force that will direct the struggle. An important component of the revolutionary understanding of the historical process is the Leninist - Stalinist teaching on the role of revolutionary theory and the revolutionary party.

A party that is capable of skillfully directing the revolutionary process according to a strategic plan outlined in advance, based on scientific analysis, revolutionary ideas that show the way to the party and the working class are the fundamental conditions for transforming a spontaneous movement into a conscious movement. A party of a new type, an 'advanced detachment of the working class', representing a new and higher type of organization unknown to the bourgeoisie, armed with the best social science, ideologically coherent, is that reliable great propagandist who constantly and tirelessly carries to the masses of workers and peasants, to the intermediate layers, to the most backward colonial masses, who have remained on the margins of history for centuries, the clear revolutionary thought, the simple and clear ideas of Lenin and Stalin. The party assimilates the strategic plan to these masses, makes of them conscious builders of socialism and conscious fighters against imperialism in the capitalist countries.

The party reaches the *'deepest social pits'* because it is of the flesh and blood of the revolutionary masses, because it matures in the fire of class struggle, because it has the trust of the masses, because it reveals a deep faith in the revolutionary initiative of the masses. The party is the decisive subjective factor.

There could be no revolutionary science of the party where the leading role of the proletariat in society was abandoned, where the class interests of the proletariat were subordinated to bourgeois interests, where efforts were made to expel the dictatorship of the proletariat from the Marxist science. Lenin and Stalin, having given the revolutionary character to the distorted and annihilated Marxism developed by the opportunists, created a science of the party and explained what the party must be like, undertaking the process of development into conscious activity of people. What Stalin says and writes develops social consciousness in a powerful way. Every speech, every work of Stalin enriches the treasury of science, the treasury of Marxism - Leninism, and at the same time becomes the ideological achievement of the broadest masses. Because the most

complex social, historical and philosophical problems are expressed by Stalin with an incredibly clear and simple thought. This clarity and simplicity of Stalin is a testimony to his respect for the revolutionary masses. In bourgeois science there are truths for the intellectual elite of the bourgeoisie and *'truths'* for the masses.

Marxism does not recognize this kind of division, Lenin and Stalin write and speak for the masses. At every historical turn, at the threshold of every new, historical stage, Stalin's groundbreaking thought in a brilliantly simple form explains to the masses of builders of socialism the meaning of their labor, the significance of a new stage, a new strategic step, in an unmistakable way explains the nearest future. This thought gives perspective and a plan of struggle to millions of people fighting against imperialism.

For example: when the Russian proletariat was marching towards an armed uprising, Stalin, replacing the absent Lenin, at the VI Party Congress in August 1917 armed the proletariat with a historical perspective, basing the strategic plan of the revolution on Lenin's thesis that the socialist revolution could triumph in one country.

For example: when the construction of the Soviet economy was still ongoing after the revolution, Stalin in 1925 indicated the task of industrialization as the task of the nearest period and an indispensable condition for building socialism.

For example: when the period of the *'great social revolution'* came in the Soviet countryside, Stalin indicated to the masses the historical necessity of collectivization as the only path for the peasantry towards socialism. At that time, Stalin indicated the strategic and tactical stages of collectivization and a specific plan of action. Thanks to this, the Soviet village activist became a conscious activist and leader of this revolution.

So: when the fascist invasion fell on the Soviet lands, Stalin in his historic speech on July 3 explained to millions of people in the USSR and all over the world the liberating meaning of this war. He instilled in them the conviction that despite temporary defeats, on the USSR side from the very first days the war had been *'won in political terms'*. He gave every ordinary man an understanding of the responsibility that rested on him and a concrete plan of struggle in every sector. Thanks to Stalin's speeches during the war, the fight against Hitler's modernly armed army became a fight of millions of conscious revolutionaries and patriots.

One could endlessly enumerate those breakthrough moments, the meaning of which became clear and understandable to the masses thanks to Stalinist thought. Thanks to it, the common man felt like a creator, participant and co - implementer of the great plan of socialist construction.

At various stages of this construction, Stalinist thought extracted from the daily stream of facts and showed the masses completely new phenomena, created by their hands and which were the elements of communism.

Stalin showed the masses the paths to eliminating exploitation, the new character of the working classes as classes of socialist society; he showed the prospects for the development of communist society in the conditions of capitalist surroundings and discovered the necessity of preserving the

proletarian state during the construction of communism; he showed the need to care for this state. In the deed of the miner - cutter and his followers he saw the initial stage of eliminating the gap between mental and physical work; he indicated how and by what paths the elimination of the eternal division between the countryside and the city would take place. Stalin teaches millions of people to build the edifice of communism brick by brick.

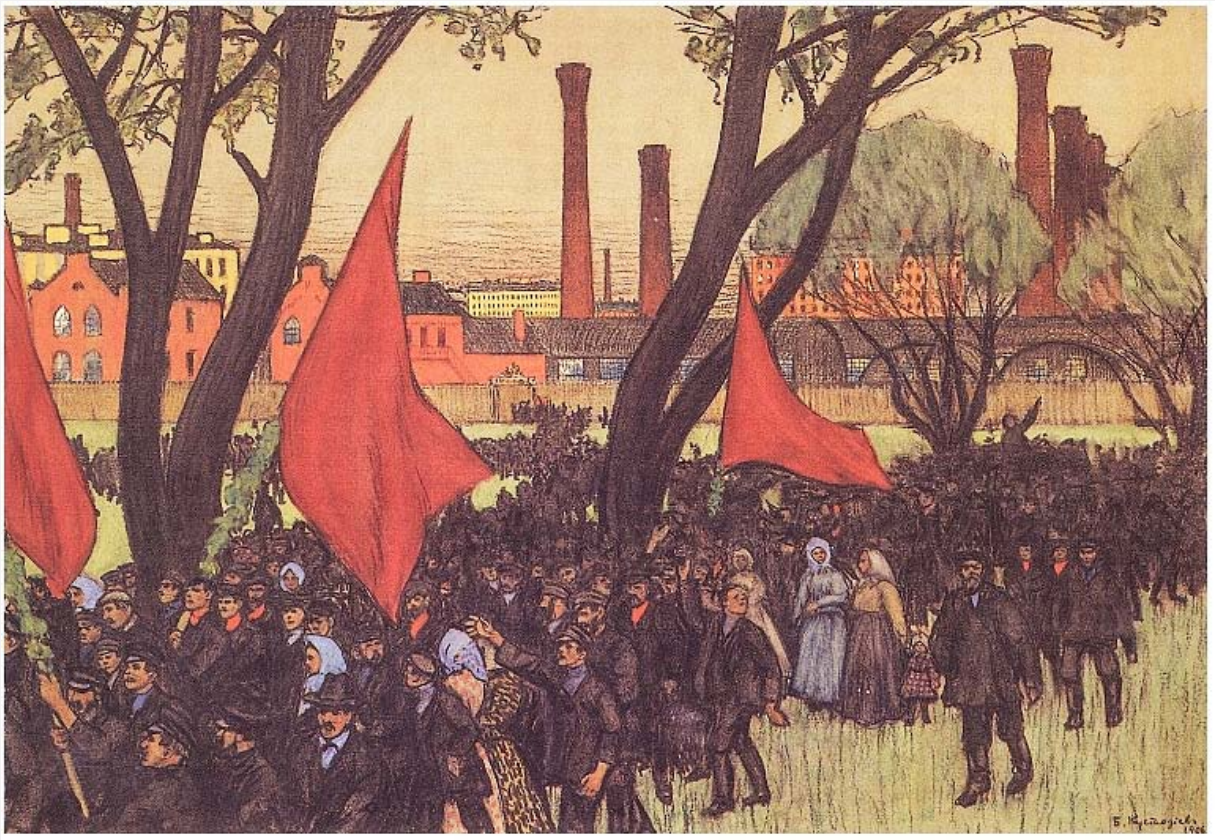
Lenin and Stalin created a unique style - clear, simple, intended for the millions of creators of history. Test is the style of scientific and political thinking of our era, when great masses of people act consciously, when revolutionary ideas *'by taking over the masses become a great material force'*. This style is superior in its concrete and synthetic approach to issues over bourgeois thinking. It is characterized by clarity of construction and the approach to social problems in all their complexity.

Stalin, through his speech and writing, wants to make available to ordinary people in all corners of the world an understanding of the most complex issues, an understanding of the workings of the social mechanism.

Being a brilliant theoretician - a classic of Marxism, he is at the same time, as we will repeat his own words about Lenin, *'the new leader of the new masses, the simple and ordinary masses, the deepest pits of humanity'*. The name of Stalin goes around the world among the *'deepest social pits'*, as a symbol of the great revolutionary initiative of the people's masses of the 20th century, as a symbol of their invincible march towards communism. Stalinist thought goes around the world - clear and groundbreaking, transforming the spontaneous strivings of the masses into a conscious revolutionary movement, daily generating a host of new revolutionaries. Therefore, this thought is our greatest *'material force'*.

Editorial Committee

First of May



We are going from the factories and mines,
we are going as we have done every year.
Our step beats steadily
With the victorious rhythm of history.

We walk from the mines and steel mills.
We walk because it is better to sing on the march
And the banner flutters more abundantly,
And the song reaches the sky,
When the people of Warsaw sing it.

We were already walking through the streets.
Circassian blades were whistling.
They were hitting the Tsar's cavalry,
Workers' Brownings.

Because the May Day march
Meant fighting and blood.
Today, on the holiday of the People's Republics
Means peace and song.

Somewhere in the Old Town against the tanks
A boy with a bottle of gasoline was walking.
At Stalingrad and on the Volga
The clock of history was ticking the hours.

The pools of blood had not yet solidified
And the ashes burned bare feet.
From the distant steppes a wind blew
The rustle through the trees of Europe.

There is still more than one enemy before us,
More than one pain and toil and deed.

But half the world goes with us,
Under the red banners
of Soviet brothers, brothers from China.

A part of the world is still hostile to us,
but the peoples will defend their banner.
And a tightly clenched breast
Will blossom with a brotherly hand!

Editorial Committee

Editorial notice:

'First of May' is a poem by the Polish poet Antoni Słonimski.
Picture: *'The May 1st demonstration of 1906'*, portrayed by a Russian artist Boris Kustodiev.

True story

'Sick public health service'

Some time ago I had inflammation of one eye. Calling my GP surgery, impatient with the long wait for a response, listening to music and voice says (as usual) with assurances that *'they are busy'* and they will try to answer as quickly as possible by over 20 minutes, I decided due to the seriousness of the disease (eye) to go to a nearby hospital. I waited there for a dozen or so hours in the hospital accident emergency department and my disease was diagnosed as ... infection for which I was given ointment and three kinds of drops.

Unfortunately, after a week of treatment with ointment and drops, the condition of my eye was getting worse. so having learned that it is not worth wasting time on calling the clinic, I went to the hospital again and again I waited a dozen hours but this time I was not accepted as for the first visit to a medical practitioner but I was sent to the hospital ophthalmology department to a specialist - an ophthalmologist.

The doctor, after a thorough examination of the eye, expressed her surprise at the fact of treatment with ointment and drops. As it turned out, my condition was... misdiagnosed the first time and I lost a week of time (good thing I did not lose my sight completely). The doctor said that I had an eye inflammation, not an infection. Thus, my treatment was ineffective because it could not be effective in the case of a wrong diagnosis. The antibiotic ointment did not work because it was not an infection for which antibiotics work but an inflammation where you need to use steroids, which the doctor gave me in a large package in the form of a few drops and one ointment for the night.

After another week of treatment with the right medicine, my condition improved enough that they decided to come back in a month for a check - up.

on the day of the check - up I came to the hospital and was received by... another doctor with a strangely African appearance, the black - skinned young doctor asked me after I sat down: - How can I help? - To which I was dumbfounded. I answered him politely, although a little irritated:

- This is a visit to check the condition of my eyes, I have just had scans and photos has been taken of my eyes, the results of which the doctor has and I have a question, do I have to describe a long history of my illness and treatment or dear doctor, would you mind looking into my medical history and reviewing the test results from the last twenty minutes?

The black doctor was clearly embarrassed and started reading on the computer monitor, after a few minutes he said:

- Well... I see that everything is fine, so I will prescribe you some more drops as a precaution and leave you the option to report for a few months if anything gets worse.

Then the doctor wrote me a prescription for the hospital pharmacy for three types of eye drops

with say thank you and bye.

Then I went to the hospital pharmacy to get my prescription eye drops, where I was immediately warned that the waiting time for them to be issued was up to 30 minutes. Having received number 158, I sat down, arming myself with patience. After about twenty - some minutes, I was called to the issuing window, where the pharmacy worker checked my address, date of birth, the health surgery I belonged to... and other details, and then said:

- Three types of eye drops, i.e. three times 9.90 pounds, that is 29.70 pounds in total...

I interrupted her and said:

- The doctor did not say anything about the medicines having to be paid for, I previously received them for free from the ophthalmologist, so I do not understand why I now have to pay 29.70 pounds for three small bottles of eye drops?

- I am sorry but the prescription charge in England is £9.90 each item and, it does not depend on me, these are regular prescriptions and they have to be paid for.

I turned around and walked away. I had had enough of wasting time.

To make this situation even more idiotic, I later found the same drops for less than £5.

Let's try to sum up the level of unprofessionalism and incompetence in the case that I encountered. This is a summary of the action in this particular case from the British health service, the public service NHS for which we all pay money from our taxes. So as first, leaving aside the uselessness of the local GP surgery, where it is not even worth calling, because the waiting time can sometimes take hours and they often rudely disconnect the call (it happened to me a few times!) or sending the recorded information with advice to go to their website: www... it would be:

1. A misdiagnosis on the first day at the hospital accident and emergency department by a medical practitioner, resulted in a week of ineffective treatment due to inappropriate medication and deterioration of the eye's health.

2. Complete unprofessionalism of the doctor who saw me for a check - up and did not know why I was coming and who did not even want (out of laziness?) to read my medical history or the results of the eye tests done several minutes before and prescribed paid medicines, despite the fact that I had previously received them for free.

3. Unrealistically inflated prices for common eye drops which, in normal trade outside the NHS sector, cost much less than the price set by the state

Let's try to compare my case with the level of medical services in socialist countries. As a first example, it is worth mentioning a story that happened to my friend during a visit to the Democratic People's Republic of Korea, as his colleague wrote:

'During a trip to the Democratic People's Republic of Korea in 1994 Mr S was taken ill, very ill in fact.

I think it was the second or third day into the visit when one morning he did not appear for breakfast, so I went to his apartment to find him.

I found him quite ill with a very severe stomach upset.

We had eaten some cheap but greasy food at Beijing Airport two days before.

I explained to our guides what had happened.

They sent for the doctor.

The doctor said that Mr S had gastroenteritis and should be taken to hospital.

So, Mr S was taken to the Namsan Hospital on the other side of Pyongyang, basically, east Pyongyang.

The third floor of the hospital is dedicated to the treatment of foreigners.

Mr S received first - class treatment in the hospital.

He had his own room (in the UK you would sometimes have to pay for this) and it had a television.

There was a team of doctors and nurses looking after Mr S.

He recovered in the short space of 2 days.

We were extremely impressed by the care and attention given to Mr S by the hospital staff.'

The second story is directly from a certain emigrant, who emigrated from the UK to Belarus after living here for twenty years, because he had had enough of, among other things, the health service.

He described his visit to the emergency department in a hospital in the capital of Belarus, Minsk, because he felt bad. He was seen by a doctor and had a blood test done (one for everything, not a dozen or so separately like in the UK!). His entire visit, including the blood test and the medical consultation, took less than ... 30 minutes, after which he received free medicine and a referral for a specialist heart test in ... a few days, with the doctor asking him when he could come soonest, out of concern for his health.

The question is simply, why do we have such a bad healthcare service and such a poor level of medical services in the UK? The described case from my life and two cases also from the lives of two people I know, show a huge contrast and difference in the level of both professionalism and

quality of medical services provided by the public health service financed from public taxes.

The answer to this question is as simple as the question. In a capitalist system, public services such as healthcare and service are not focused on meeting the needs of people who need help, people who are sick, but on maximizing profit. In this sense, a GP health clinic is not interested in fast service and efficient communication and is not even interested in serving patients. This is because a high level of service will not change anything in their operation for the better. NHS England is responsible for paying GP Practices for their services regardless of whether they work well or badly. If the money received from the government by GPs depended on the efficiency of services and the number of well - served patients, the situation would change dramatically.

GP surgery is only interested in prescribing as many drugs as possible that do not even treat the cause, only the effects, and thus direct the patient with the prescription to a nearby pharmacy to spend money there and thus support the pharmaceutical business. Cases of poor communication and long waiting times for a telephone response are the result of poor organization and work discipline, which no one is interested in improving because... and they will exist anyway, receiving financial subsidies from the state.

In the socialist system as we can see in the examples from DPRK and Belarus, despite the fact that the health service is financed from the state budget, these institutions are focused on truly helping a sick person without even asking about the financial cost. Man, and his well - being are in the first place and such an attitude completely changes the approach to patients, making the health service in the socialist system fast, efficient, effective and free of charges in the sense that the fees from which it draws financing are not thoughtlessly wasted but managed with wisdom and a purposeful plan for the best use.

And hence we have a sick health service in the UK infected with a capitalist cancer that is destroying its basic mission: service for the good of man.

Comrade *'Kim'*

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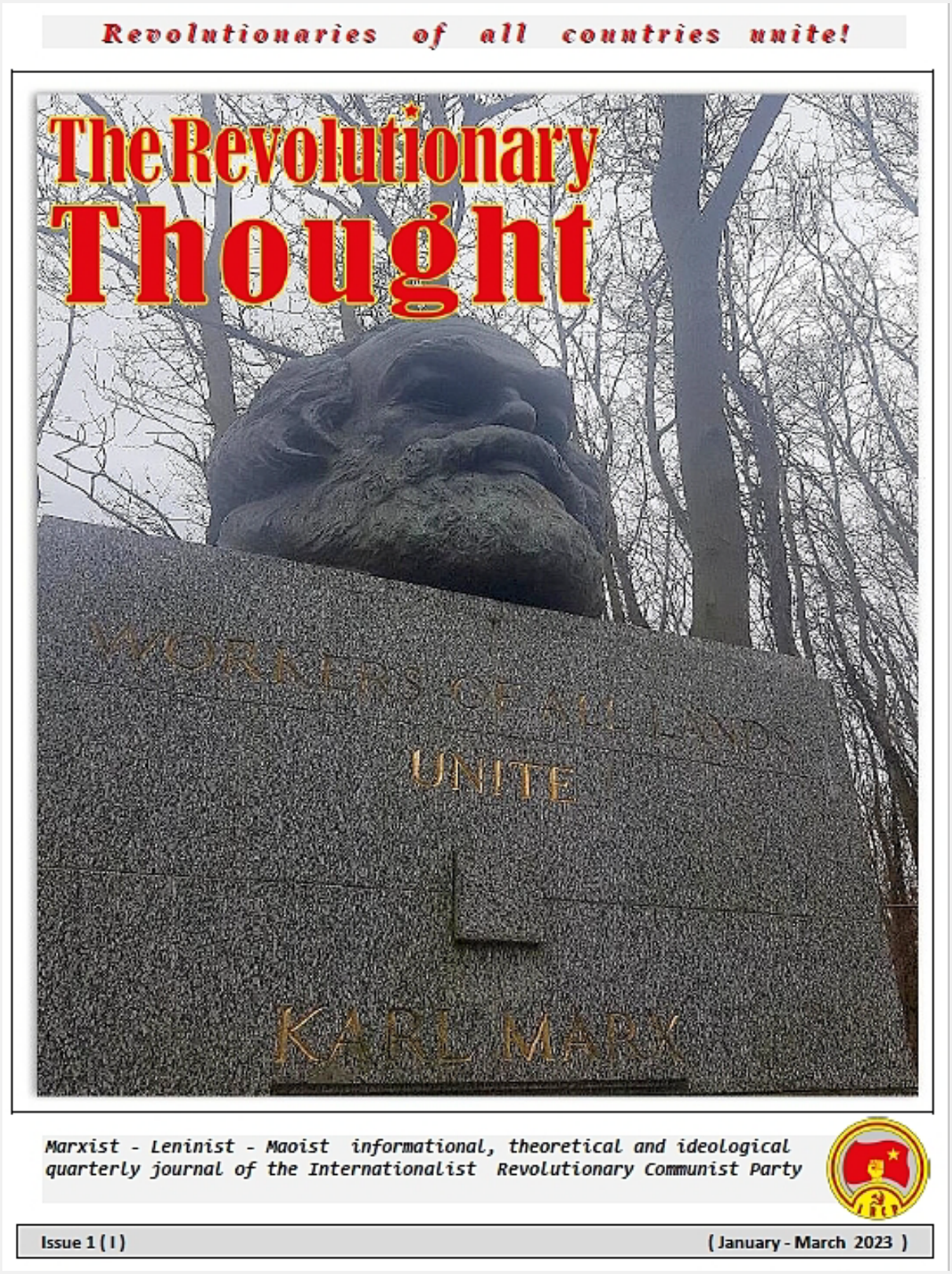
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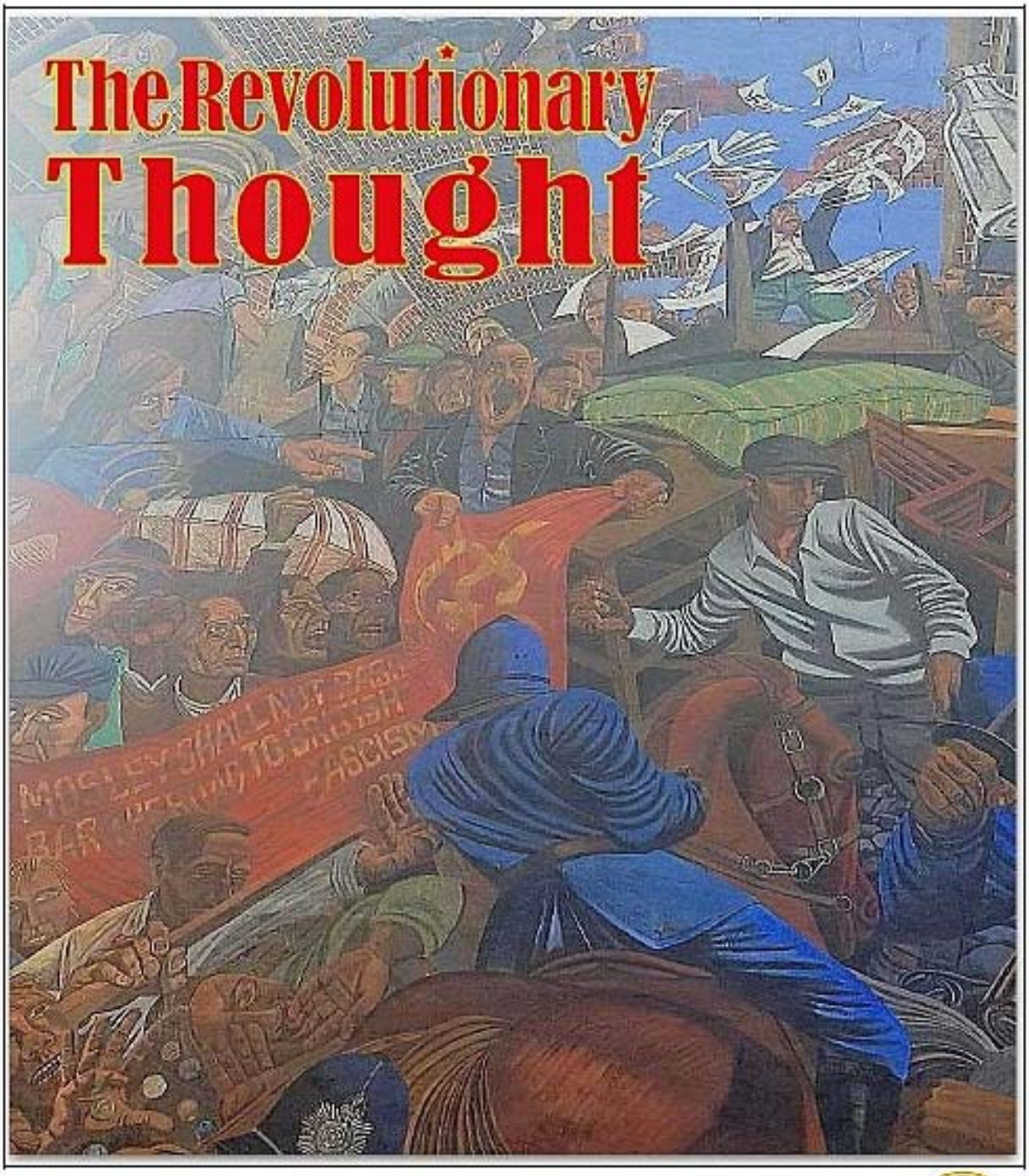

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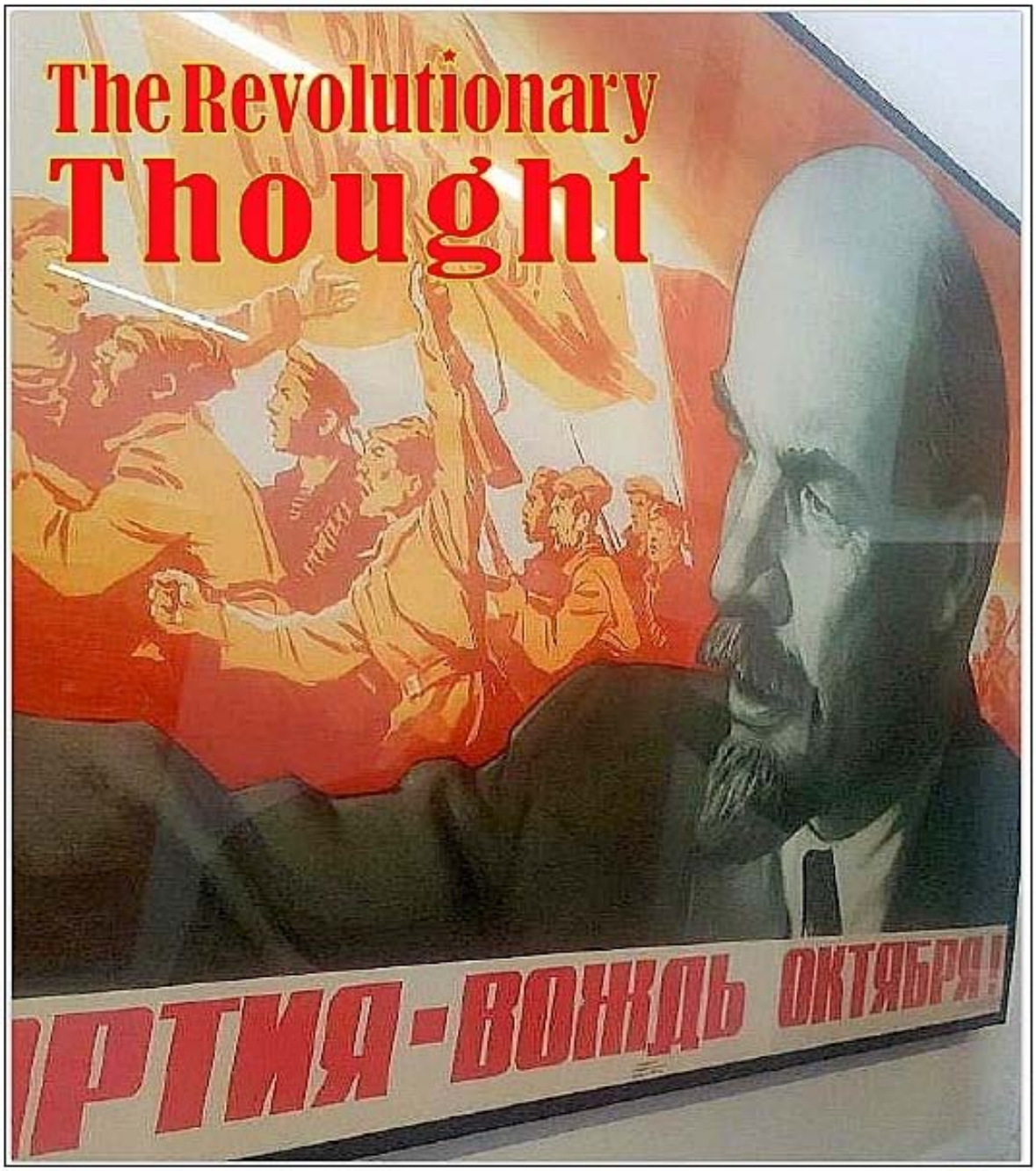

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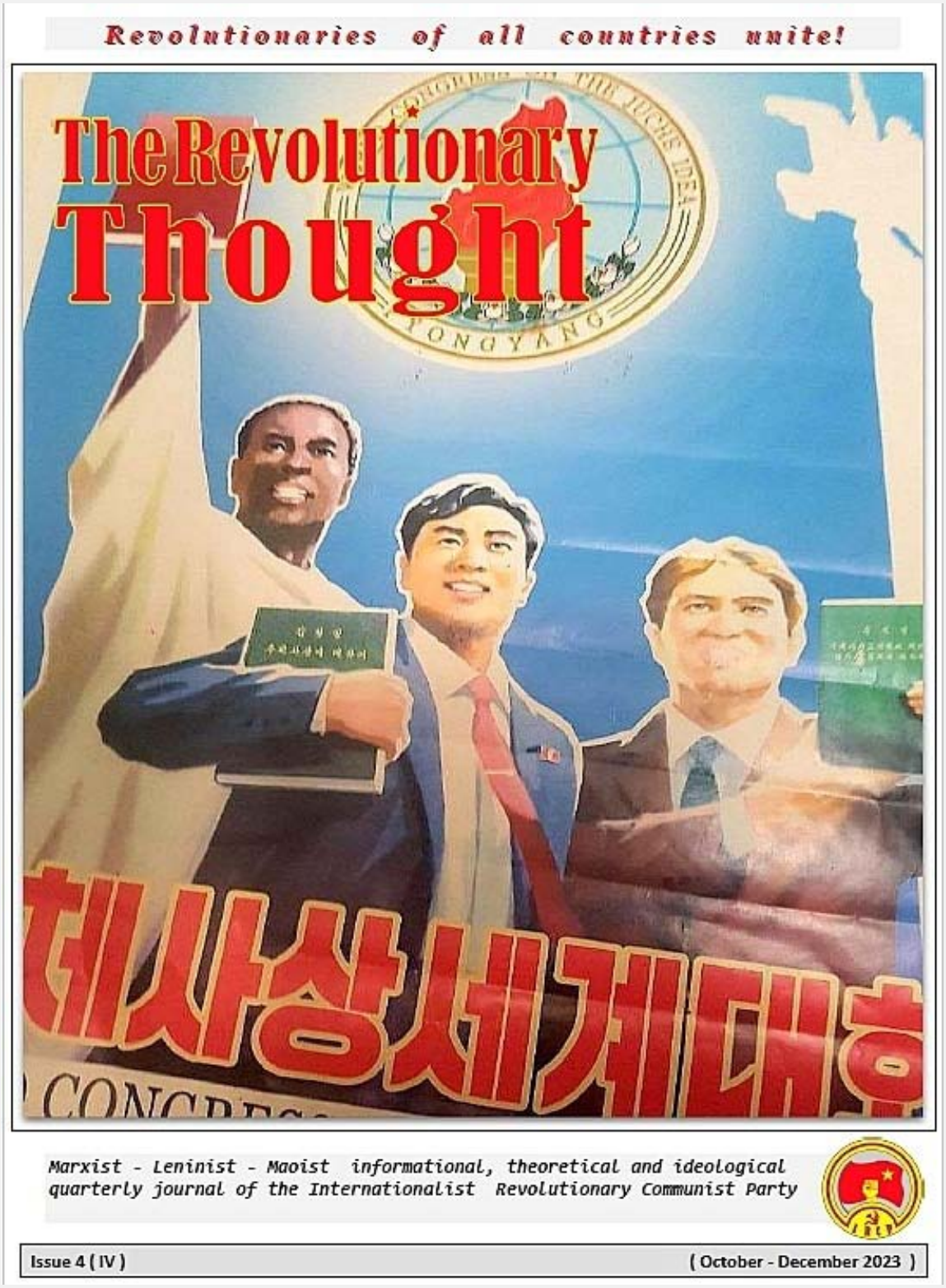
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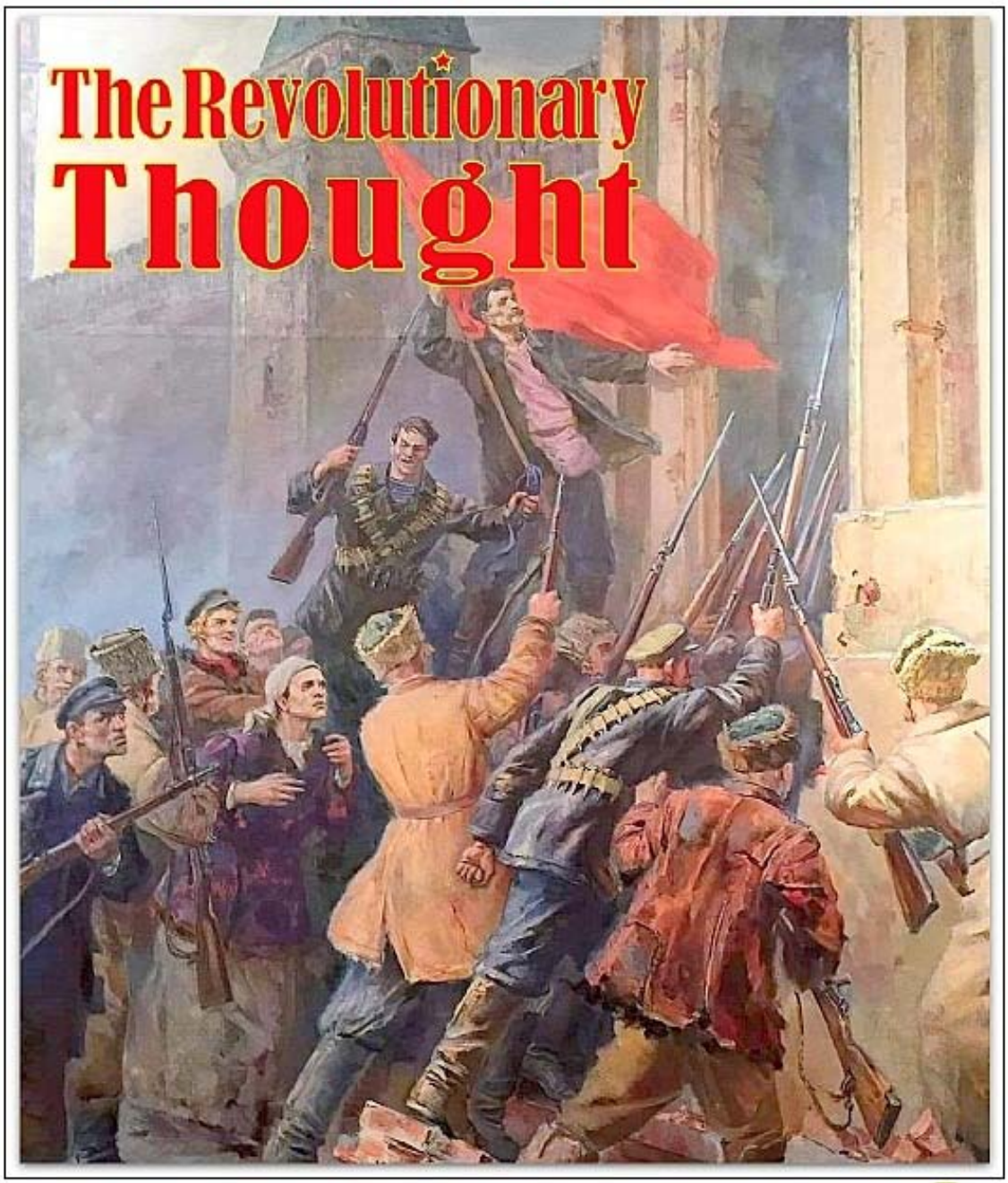

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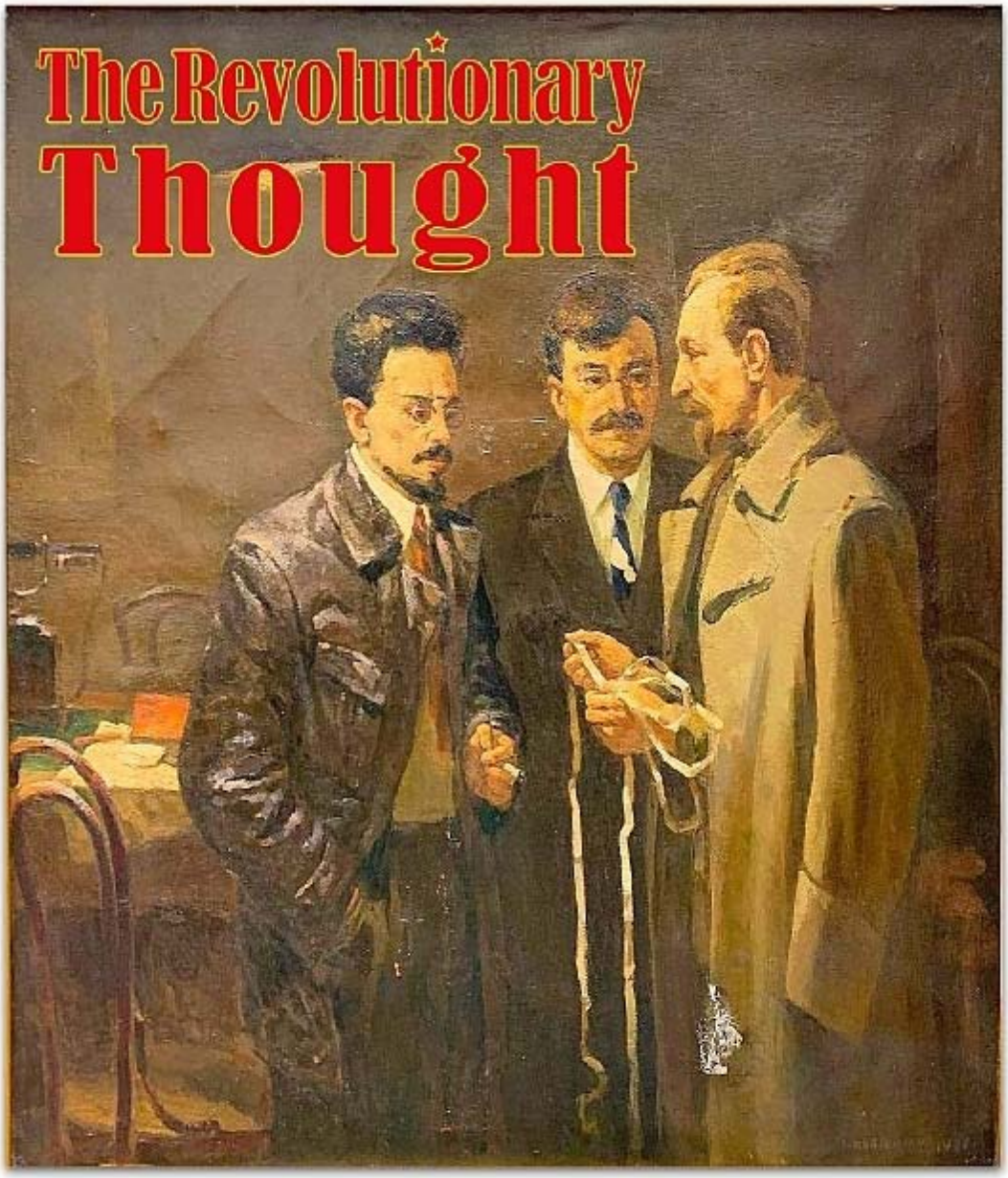

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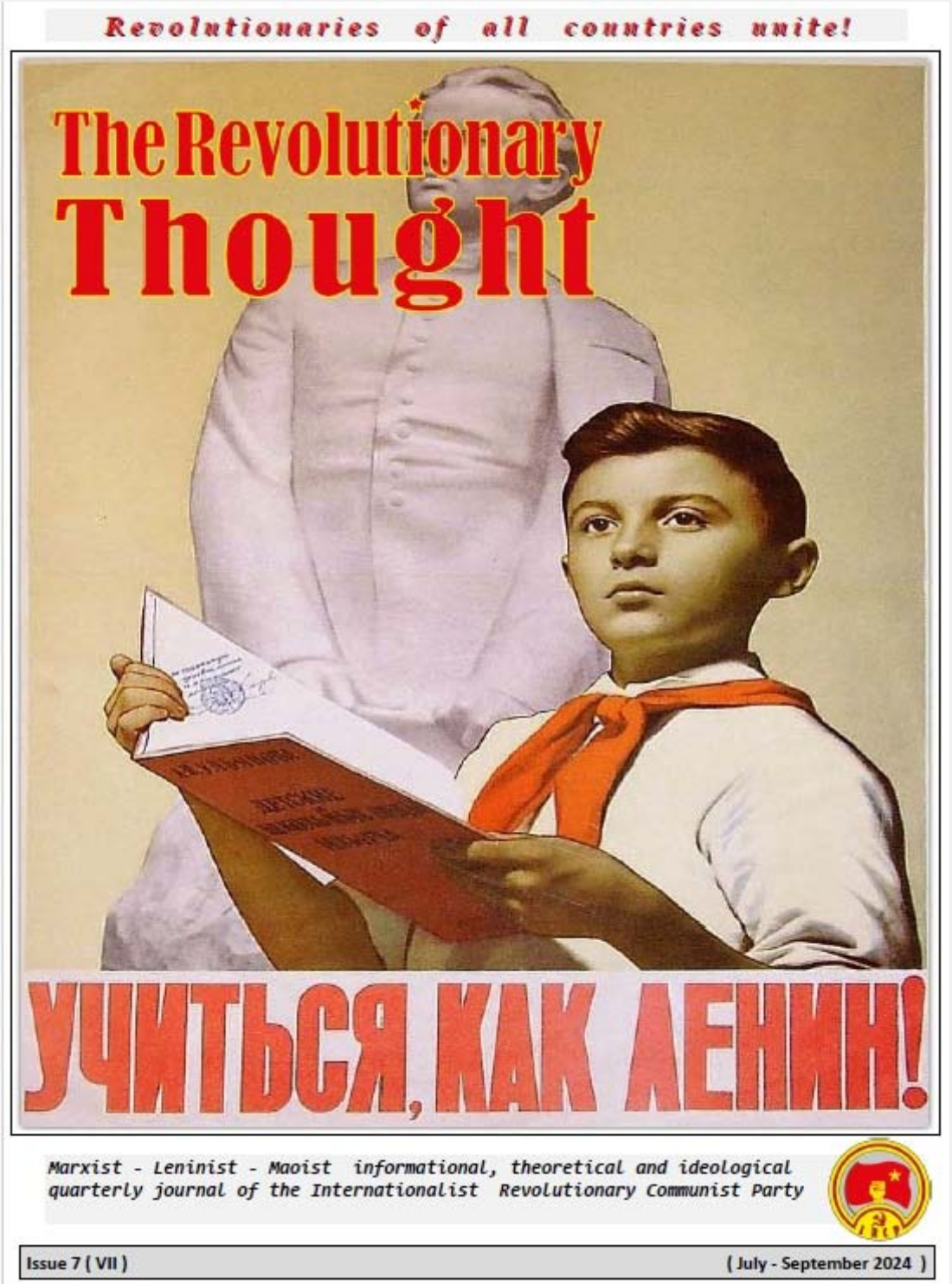
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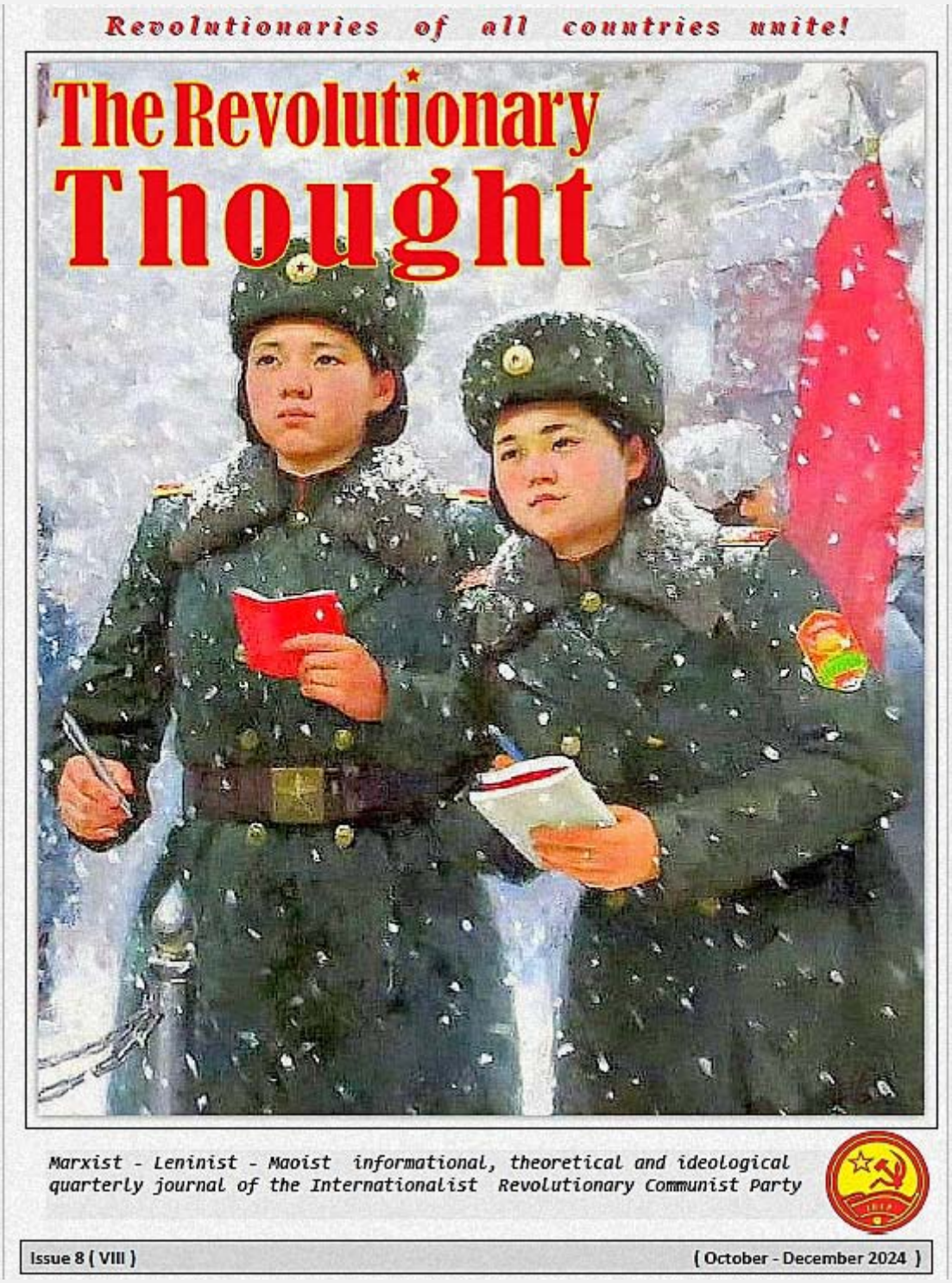
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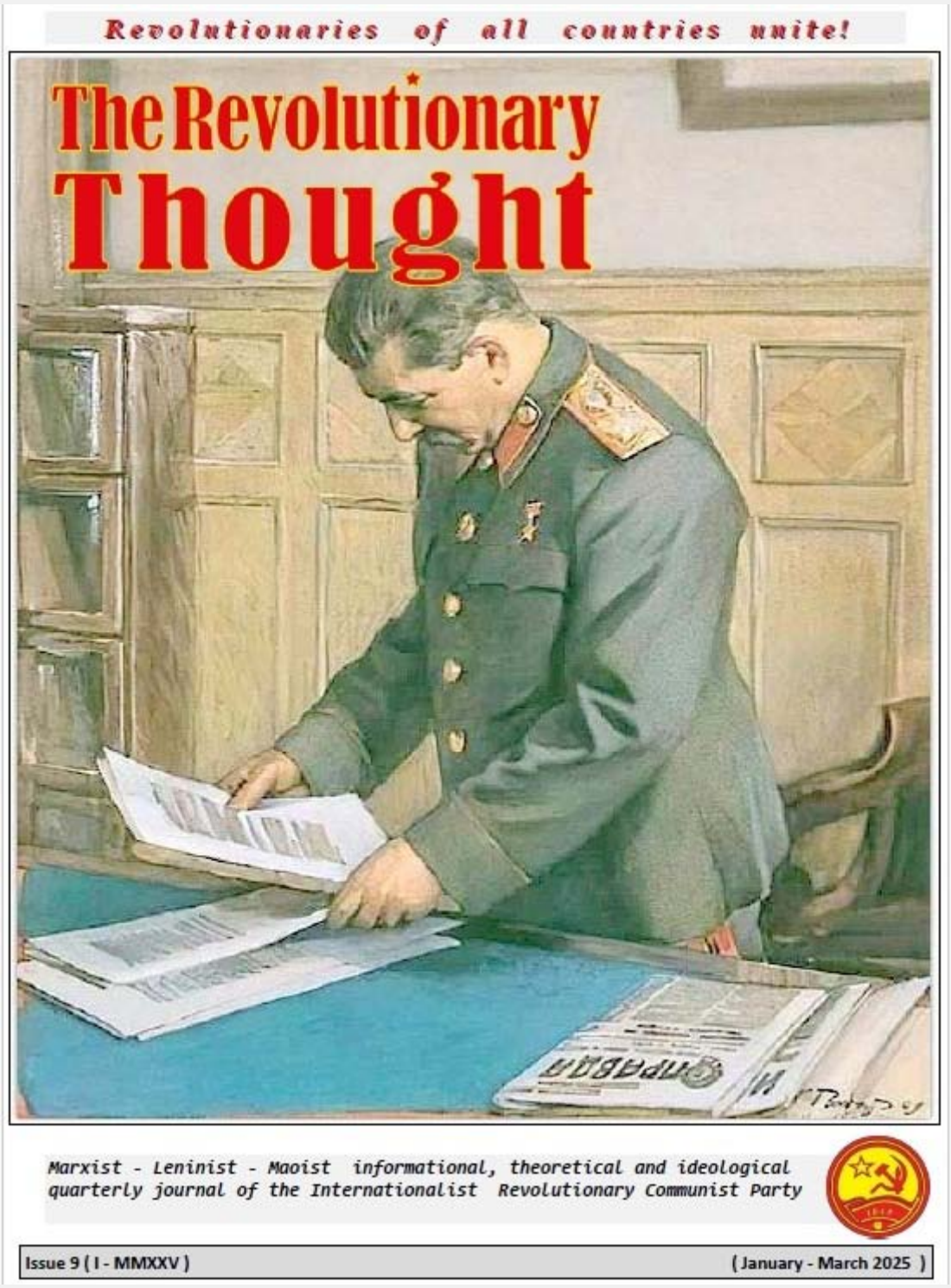
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